ADMIRABLE AND NOTABLE PRO-phesies, vttered in former times by 24. famous Romain-Catholickes, concerning the Ch[illegible]h of *Romes* defection, Tri-oulation, and reformation.

WRITTEN FIRST IN Latine, & now publiſhed in the Engliſh tongue, both by Iames Maxwell *a Reſearcher of Antiquities.*

LONDON,
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TO THE MOST REVE-

rend Fathers in God, George *Archbishop of* Canterbury, *Primate of all* England, *and Metropolitane, and one of his Maiesties most honourable Priuie Counsell*: Tobie *Archbishop of* Yorke, *Primate of* England, Iohn *Bishop of* London, Lancelot *Bishop of* Elie, *and Almner to his Maiestie*, Iames *Bishop of* Bathe *and* Wells, *Deane of the Kings Chappell*, Richard *Bishop of* Lincolne, &c. Iohn *Bishop of* Rochester, *and* Iohn *Bishop of* Couentrie *and* Lichfield, *my very good Lords.*

FOr a testimonie of dutie, I humblie dedicate this present Collection of Propheſies touching the Church of Rome, and likewise submit to their Lordships iudicious & ingenuous censure, such other Theologicall Exercises as I haue written in Latine or in English, specified in the ensuing Catalogue.

A Catalogue of the Authors exercises and Essaies diuine and humaine.

COurteous Reader, misconster not I pray thee, my inserting of this present Catalogue; for I haue done it both by the example of other writers, and likewise for diuers good reasons; whereof I will mention onely three. First, because that vpon my remouall from Countries and Places, and vpon other occasions, some of my papers haue come to other mens hands, and namely one of them entituled *Tyrannidi-graphia Ecclesiæ militantis secundum Danielis Prophetiam & Ioannis Apocalypsin*, a worke which I began at the age of 19. yeares, the which I hauing sent out of *Fraunce* to the Church and Colledge of *Edinburgh*, to whome it was dedicated, happened first to come into the hands of a certaine Minister (whose name I passe ouer) who without my knowledge and against my will kept it still, and carried it with him into *France*; wishing that out of equitie and courtesie, he and such others as haue any of my papers, would restore thē to me again. Secondly, because some suspicous persons, haue giuen out of me falsely and slanderously, that I am a fauourer of the abuses of the Church of *Rome*, hauing no other reason for them, but because that I haue honoured the memorie of *Marie* Queene of *Scots*, in and by some of my writs; the which thing notwithstanding I haue not done for any respect of Religion, (for I haue in 3. of the same Books honoured likewise the memorie of Queen *Elizabeth*) but because she was the most happie Mother of our most gracious Soueraigne (their two honours being in that regard inseparably conioyned) and for that my Grandfather *William Maxwell* Son to the Laird of *Kirkconell*, and man at armes to the most Christian King, had the honour to serue her noble Mother, and her highnesse owne selfe from her younger yeeres. But the iniquitie of this their opinion touching me, may bee conuinced in part by diuers passages of some fiue of such

Pamphlets

Pamphlets as I haue already publiſhed, and are in this Catalogue ſpecifi-ed, but more fully by ſundry other Latine Treatiſes that I haue writ-ten againſt the abuſes of that Church, though not as yet come to light. Thirdly, and laſtly, I haue ſet downe this Catalogue of my labours, be-cauſe that towards the finiſhing of one of them, named, *Theatrum Tri-unq; Religionis, &c.* (wherein I would willingly relate rather other mens proiects and opinions touching the compoſing of controuerſies, then mine owne) I thought good by theſe preſents earneſtly and humbly to implore the learned aſſiſtance of all ſuch iudicious and ingenuous Diuines as out of their zeale to the furthering of the glorious worke of Chriſtian concord, haue written priuately any tractats vpon any part of the forſaid Subiect; the which of all other is no doubt the moſt worthie, both of a Chriſtian Schollers ſtudie, and of a Chriſtian Kings encouragement. And ſo (courteous Reader) craiuing thy kind acceptance or excuſe of the pre-ſents, I bid thee heartily farewell.

Theſe following not as yet publiſhed.

Dies Domini, that is to ſay, a Diſcourſe of the Lords day and of the day of the Lord; laying open the true begin-ning of the Sabboth, together with the doctrine of the learn-ed *Hebrewes*, *Greeks*, and *Latines*, and both of ancient and moderne writers, touching the time of the worlds begin-ning, laſting, and ending: wherein amongſt many other notable matters, is ſhewed in what ſeaſon of the yeare, and on what day of the weeke, by all likelihood the world is to haue an end.

Catholico-Britannus Corrupto-Romanus, or a double de-monſtration concerning the preſent eſtate of the Church; the one prouing the Catholicisme of our moſt gracious So-ueraigne King *Iames*, & of his Britaines, againſt the contrarie aſſertion of Cardinal *Iames du Perron* a famous Archbiſhop in *France*; the other prouing the defection of the Romanes, and that by the teſtimonies and authorities of many of their owne Popes, Cardinals, Archbiſhops, Biſhops, Prophets, Propheteſſes, and Schoolemen, againſt the contrary aſſerti-on of *Martin Becan* a Germane Ieſuite.

Actio Theologica hiſtorica pro Imperatore & Regibus, &c.

or

or a Plea according to Diuinity and historie for the Emperour, and all Christian Kings, defending the Eminency of the calling of soueraigne Princes, aboue that of Priests, Bishops, and Popes; and likewise prouing their mixt condition of Ecclesiasticall and secular, according to the assertion of our most learned Soueraigne King *Iames* in his three Bookes of *Basilicon Doron*, the monitorie Preface, and the Apologie impugned by *Iames Gretzer* a Germane Iesuite in his *Basilicon Doron*.

Dissertatio Anti-scioppiana de Cultu Sanctorum, or a Disputation against *Gasper Scioppius* a Senator and Knight of *Rome*, refuting the Adoration, Inuocation, and the Dominion of Saints, by testimonies of Scriptures, Doctors, besides some humane writers, and by diuers new arguments.

Tyrannidi-graphia Ecclesiæ militantis, &c. or a description of the Tribulation of the militant Church, according to the Propheſies and Reuelation of *Daniel* and S. *Iohn*, wherein the difference and discording opinions of the Learned writers of both Religions, vpon many places of the foresaid two Propheſies are proposed and compared together, especially concerning the Authors Instrnments, time, beginning, continuance, and ending of those great tribulations.

Theatrum vtriusq; Religionis, Polemicum Irenicum &c. The Theater of both Religions, representing the dolefull dissentions and contentions that are at this day amongst Christians in matter of Religion, with diuers peaceable proiects for the composing of Controuersies, & the furthering of Concord in the Church.

Vita Christi, or the life of our most glorious Sauiour Iesus Christ, the sonne of *Marie* the most glorious and blessed Virgin, written in verse.

A Tower against all sortes of Tentations, builded of Stones, hewed out of the quarry of holy Scripture, contayning diuers diuine and Godly Meditations.

Genealogia Regio-Britanna, Palatina, or the Pedigree of our most gracious King *Iames* and Queene *Anne*, and of their

their moſt noble Children, Prince *Charles*, Prince *Fridericke* and Princeſſe *Elizabeth* from Emperours, Kings, Princes, Dukes, Marqueſſes and Earles of all the Countries of Chriſtendome: whereunto is added a diſcourſe called *Maria Clara-bella*.

Baſilicon Dendron, or a Genealogicall Royall Tree, ſhewing the conſanguinity of al the Kings now liuing in Europe, being both 7. in number, and being equally deſcended from the moſt famous and vertuous Emperour *Henry* the 7. together with their Princely Children, and an hundreth Princes, Dukes, Marqueſſes and Earles, liuing at this day in diuers Countries of Chriſtendome, of the Families after following Alphabetically diſpoſed, *Anhalt*, *Anion*, *Aumale*, *Auſtrie*, *Baden*, *Bauier*, *Bipontz*, *Brandeburg*, *Brunſwick*, *Florence*, *Guiſe*, *Heſſe*, *Holſter*, *Leuchtemberge*, *Ligne*, *Lorrayne*, *Mantua*, *Mayne*, *Meckelburg*, *Naſſau*, *Newbourge*, *Palatinat*, *Pomerland*, *Piedmont-Sauoye*, *Saxonie*, *Wirtemberge*.

Paradyſus Principum, or a deſcription of the vertues of certaine of the choiſeſt Emperours and Kings, propoſed to hopefull Prince *Charles* his happy imitation.

A Diſcourſe of Gods eſpeciall prouidence for the bringing to paſſe, the beginning, continuing and ſetling of the Monarchie of great *Brittaine*: wherein is ſhewed by diuers probabilities, olde Predictions and Propheſies, that from thence is like to ſpring the laſt Imperiall Monarchie which ſhould ſubuert *Mahometiſme*, and *Iudaiſme*, conuert both Iewes and Gentiles, eſpecially the Turkes to the Chriſtian faith, and reſtore both Church and Empire to the integrity they once had in the happy daies of *Conſtantine* the great borne in great *Brittanie*: therein likewiſe to the great reioycing of all good Britaines, is laid open the vertuous inclination, toward diſpoſition, and happy education of Prince *Charles*, with a briefe of his moſt noble deſcent from 49. Emperours, of Romaines, Greeks, and Germaines, beſides Kings Princes, & Potentates of al the Kingdomes of Chriſtendom, eſpecially from ſome 13. famous *Charles*, together with his

conſanguinitie

consanguinitie in diuers degrees, not onely with the present King of *France Lodowick* the 13. his brother and sisters, but also with the present Emperour *Matthias* and his brothers and cousins the Archdukes of *Austrie* now liuing, and with the present King of *Spayne Philip* the 3. and his owne, and his sisters Children the Infants of *Spaine* and *Sauoye*, besides diuers other Princes and Dukes of *Germany*, *France* and *Lorraine*.

The Booke of Fortune and wonderfull euents, or the Looking-glasse of Gods prouidence, containing these fiue heads following: 1. Admirable predictions and foretellings of Honour and preferment befalne to diuers persons. 2. Notable premonitions and fore-warnings of damages, dangers, disgraces, or death befallen to Princes, Peeres and priuate persons. 3. Memorable exaltations and aduancements of meane men to high honours. 4. Lamentable and notable deiections of Great men from the estate of wealth, fauour and honour, into pouerty, ignominie, and contempt. 5. Admirable preseruations of Princes, and other persons from greatest dangers and present perills.

The Parlour of pleasant purposes: containing many pretty Problemes or questions with answers for the excercise of wit, and for recreation.

A Treatise of the originall of *Brittains*.

A Poeme of the antiquities and singularities of the famous Citty of *London*.

A Booke of obseruations, teaching how to fore-knowe and fore-tell, the disposition and notable accidents of euery yeare for euer.

A Treatise shewing a forme of yeare, farre more reasonable and aggreable both to Theologie and Astrologie, and farre more fit for the supputation of the ages of the world, then any that hath beene vsed any where, of later times.

A Manuall of Moral and Politicall aduises, gathered from the Posies of 130. famous Emperours, worthy of the memorie & practise of all Princes, Peeres & persons of respect.

Sibylla Romana-Britanna containing diuers Predictions, in Greeke, Latine, French, English and Turkish, touching the restoration of the Romaine Empire, and the ruine of the Turkes.

A Centurie of most noble questions in Philosophie, wherein the Doctrines and opinions of the learned Hebrues, Egyptians, Greekes, Latines and Arabians, and namely of those seauen wise Masters, *Moses*, *Salomon*, *Iob*, *Trismegist*, *Zoroaster*, *Plato* & *Aristotle*, are propounded & expounded.

Iamesanna or the patterne of a perfite Citie, the which in imitation of the *Vtopia* of S. *Thomas Moore*, representeth the good qualities, customes and perfections, that both euery Soueraigne Prince and all sortes of Subiects should aspire vnto.

These 9. in English already published.

The Treasure of Tranquillity: containing 18. seuerall Discourses, translated out of French.

The Mirrour of Religious men and godly Matrones, very comfortable and profitable for the rectifying of folkes liues, and the confirming of their faith.

The Golden art or the right way of enriching: shewing vnto both rich and poore the lawfull meanes and manner of getting, increasing, conseruing and vsing goods with a good conscience, dedicated to the two most famous and opulent sister-Cities of this Ile, *London* the lady of Cities & Load-star of strangers, and *Edenburgh* the bright eye of the North.

Queene *Elizabeths* Looking-glasse of Grace and Glory, wherein may be seene the fortune of the faithfull both heere and hence, that is to say the wrastling, victorie and reward, or the combat, conquest & Crowne of Gods children, consecrated to the honor of the memorie of a matchlesse Queen *Marie*, and therefore commended to the Patronage of her Graund-daughter the most noble Lady *Elizabeth*.

Iamesanna or a Pythagoricall play at Cardes, representing the excellency and vtilitie of Vnion and Concord, with the

incommodities of diuision and discorde, dedicated to the most hopefull Prince *Charles*.

The laudable life and deplorable death of our late peerelesse Prince *Henry*, briefely represented, together with some other Poemes in honour both of our most gracious Soueraigne King *Iames* his entry to this Crowne (the auspiciousnesse whereof is shewed both by Theologie & Astrologie) and of his most hopefull children Prince *Charles* and Princesse *Elizabeth* his happy Natiuity or entrie into the world, dedicated to their Highnesses.

Two Genealogicall Tables or Pedigrees of the two most noble Princes *Fridericke* Prince Palatine, and the Lady *Elizabeth* his wife, shewing their Lineall discent equally, first from *Robert* the Emperour, and Prince Palatine, and *Elizabeth* the Empresse his wife, in the 2. and 10. degrees: and then from *Edward* the 3. the most victorious King of England and Queene *Philippa* his wife in the 11. degree.

A Monument of Remembrance erected in Albion, in honour of the magnificent departure from Britanie, and honorable receiuing in Germany, namely at *Heidelberge*, of the two most noble Princes *Fridericke* and *Elizabeth*, together with a Summatic of seauen Pedigrees, shewing their common discent from 25. Emperours of Romaines, Greekes and Germanes, besides 30. Kings of *England*, *Scotland*, *France*, *Nauar*, *Aragon*, *Valence*, *Castile*, *Leon*, *Germany*, *Bauier*, *Hungary*, *Boheme*, *Poland*, *Naples*, *Sicile* and *Ierusalem*.

Admirable & notable Prophesies vttered in former times by 24. famous Romain Catholicks touching the Church of Romes defection, affliction and reformation.

A view

A view of ſuch notable Propheſies and Predictions, as are propounded or expounded in this preſent Booke.

1

THat it behoueth all manner of perſons to labour by all meanes poſſible, to attaine to Reſolution in the matter of Religion. Sect. 1.

2 That to the end the foreſaid Reſolution in Religion may the more eaſily be attained vnto, it behoueth euery one to be truly informed touching the preſent eſtate of the Church of Rome, whether ſhe be corrupt or pure. Sect. 1.

3 That a man may eaſily gather a ſolution, or anſwere to the former queſtion, touching the preſent condition of the Church of Rome, by conſidering the manifold Predictions and Propheſies, that haue beene vttered in former times concerning the ſame Church, by diuers perſons, who, (as is thought) were diuinely inſpired. Sect. 2.

4 That ſuch Propheſies can purchaſe to themſelues beleefe at the hands of both Religions; for firſt they muſt needes currie credit with Romiſh Catholicks, becauſe their Authors haue had the approbation of diuers Popes, Cardinalls, Biſhops, and Doctors, beſides Hiſtorians, (as is ſhewed at large in the Booke) and next they will carrie credit with Reformed Catholicks, becauſe they doe thinke their cauſe doth receiue ſome ſtrength thereby; the which reſpect hath made diuers learned Proteſtants to alleage ſuch Propheſies in their workes. Sect. 2.

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5 *A Prediction of* Merlin *of* Wales, *touching the abolition of the enforced vow of single life in the Church of Rome.* Sect. 2.

6 *The propheticall Vision of S.* Hermas *one of the Disciples, and Bishop of* Philippi *touching the corruption and Renouation of the Church.* Sect. 3.

7 *A Propheſie of S.* Methodius *Biſhop of* Tyre *and a Martyr, touching the corruption of the Clergie, their Tribulation at the Turkes hands, and the repurgation of the Church.* Sect. 4.

8 *Predictions of* Reynardus, Hildigardis, Brigida, Antonius Torquatus *and* Michael Noſtradamus, *the one an Italian, the other a French Aſtrologian, of the Turkes afflicting of Hungary, Italy, Germany, Spayne and Erance, and of the ouerthrowe in end to be wrought neere vnto* Cullen *of* Agrippine. Sect. 4.

9 *Predictions of* Reynardus *and others, of a Prince that ſhall reforme the Church, reſtore* Conſtantinople, *and conuert the Turkes to the Fauth.* Sect. 4.

10 *A Propheſie of the Italian Abbot* Ioachim *touching the chaſtiſement of the Romaine Clergie.* Sect. 4.

11 *A Propheſie of S.* Cyrill *the Hermit, touching a certaine Emperour that ſhould chaſtiſe the Romaine Clergie.* Sect. 4. and 9.

12 *A Propheſie of S.* Brigide *the Nunne touching the tribulation of the Church and Cittie of Rome, becauſe of the great ſtore of Cockle which hath there growne vp amongſt the good Corne.* Sect. 4.

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14 *A Prediction had out of the Pallace of Wiſdome in Rome, touching an Emperour that ſhall repreſſe the vaine ſuper-royall preſumption of the Pope.* Sect. 5.

15 *A notable Prediction, or propheſie of a Prince of the name of* Charles, *not as yet fulfilled, who ſhould reſtore both Church and Empire to their firſt eſtate.* Sect. 5.

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Florence, *touching the chastisement of Italy.* Sect. 5.

17 *A notable Propheſie of S.* Seuerus *Biſhop of* Rauenna, *bearing that Rome ſhall be ſubdued, the Tyrants put out of Gods Church, and a generall conuerſion made to the faith of Chriſt by the Lyon-King.* Sect. 6.

18 *An Oracle of the Erythraan* Sibylle *had out of an Imperiall manuſcript in the Librarie of S.* George *in* Venice, *bearing that the Lyon-King ſhould be conuerted to the Lambe, and ſubuert Kingdomes.* Sect. 6.

19 *A Propheſie of S.* Cataldus Finius *Biſhop of* Trent *touching the ciuill diuiſions of Italie, with the Tribulation and caſtigation of the Cittie of Rome, by the meanes of diuers confederate Princes, and namely of the Lilly-bearing Lyon.* Sect. 7.

20 *A Propheſie of S.* Vincent *the Dominican Frier of* Valence, *had out of the Librarie of S.* Marie *the new in* Florence: *bearing how that the Church of Rome ſhould halt, and fall into a ſchiſme, and firſt be afflicted by warre, and afterwards reformed, as alſo how that the Turkes ſhould be vanquiſhed: with another propheſie touching the fall of the Romaine Clergie.* Sect. 8.

21 *A Prediction of* Capiſtranus *the Italian Franciſcane Frier, and another of* Noſtradamus *the French Aſtrologian, bearing that the Apoſtolicall Sea ſhall be tranſlated elſe where, namely to Mentz.* Sect. 9.

22 *Predictions of the* Sibylle *of* Crete, *and S.* Cyrill *the Hermit, bearing that there ſhall be in Italy, diuers falſe Biſhops before the Reformation.* Sect. 9.

23 *A Propheſie of S.* Teleſphorus *the Hermit, bearing the future deſolation of Rome, Germanie, and Hungary by the Turks, and how there ſhall be a reforming Patriarch, with an Emperour of the French-blood, which ſhall amend the ſtate of the Church, and reduce her to her Primitiue perfection.* Sect. 10.

24 *Propheſies of S.* Brigide, *S.* Seuerus, *S.* Cataldus *& of ſome other nameleſſe Propheſiers, touching a certaine King of France that ſhould burne Rome, correct the Clergie, ouercome the Turks,*

recouer the holy Land, and plant peace and Concord amongst Christians. Sect. 10.

25 A Prophesie had out of the Bishop of Limoges Librarie in France, touching a certaine wise understanding King, like vnto Salomon, who shall reforme the whole world. Sect. 11.

26 A Prediction alleaged by Ioannes Amatus in his French Pleiades or prophetical Collections, which he dedicated to the late King of France Henry the Fourth of famous memorie, touching a certaine terrible warre to arise in France, through the occasion of the cheifes of the Kingdome, and how that a certaine wittie, learned and eloqnent Prince, should mount to a great hight, and make a notable alteration in the matter of Religion. Sect. 11.

27 A Prediction of Gamaleo alleaged by Ioannes Wolfius, touching a certaine King of the Lilly-field, that shall be chosen Emperour by the Pope in despight of the Germaines, and touching the translation of the Apostolicall Sea to Mentz, to be made by a certaine Germain Emperour. Sect. 11.

28 Predictions of S. Telesphorus, S. Seuerus, Hildegastus, Ioachimus Abbas, S. Brigide, Capistranus, and Nostradamus, touching a great warre to be betweene the Romain Eagle, and the Lyon of France, and how that a certaine euill Emperour, whome the Pope shall create of his owne accorde, shall bring in the Turke to his aide, and how that there shall be diuisions amongs the Cardinals. Sect. 11.

29 Predictions of Sibylla Erythræa, Tyburtina, Cumæa, Ioachimus Abbas, Reynardus Abbas, Werdensis, Iuuenis Anglicus, Antonius Torquatus, Ioannes a Lichtenberg, Paracelsus, & Nostradamus, touching a certaine league and combination of the Germains and French for the chastising and reforming of the Church of Rome, & how that the Turk being brought in by a certain euill Emperor, shall preuaile mightily vpon the best countries of Christendome, euen so farre that he shall take to himselfe the stile and ensigne Imperiall. Sect. 12.

30 Predictions had out of the Abbot of Clunies Librarie in France, with some other of S. Cyrill, of the Sibylle of Crete, & of Nostradamus,

Noſtradamus, *touching certaine euill Popes which ſhould be in Italy before the reformation of Rome be brought to paſſe.* Sect. 12.

31 *A Prediction of a warre to be betweene the Lyon and the Serpent, and how that both the Serpent, and the Romaine Fox ſhall be brought downe by the luſtie Lyon.* Sect. 12.

32 *A Prediction alleaged by* Baptiſta Nazarus, *of a certaine holy league to be betweene the Lyon, the crowned Cocke, and the mytered Lambe: to wit, betweene certaine chriſtian Princes, and a reformed Biſhop of Rome, againſt the Turke.* Sect. 12.

33 *Predictions of* Ioachimus Abbas, *and others, touching certaine good Patriarchs or Biſhops of Rome, which ſhall reforme the Church, and reſtore concord to Chriſtians.* Sect. 12.

34 *Two Oracles of the* Sibylles *touching the future concord of Chriſtians, and touching a certaine godly peace-making King or Emperour.* Sect. 12.

35 *Propheſies had out of the Abbot of* Clunies *Librarie in France, touching a certaine Prince of an excellent wit, a louer of peace, vnion, and concord, who ſhall haue a moſt ardent deſire and a moſt glorious deſigne to reforme and purge the Church from her corruptions, and to make an agreement betweene diuided Chriſtians.* Sect. 12.

36 *Certaine titles of Propheſies had out of the Abbot of* Clunies *Librarie, which doe paint out both the deformed and the reformed eſtate and condition of the Church of Rome.* Sect. 13.

37 *A Prediction had out of the Abbot of* Clunies *Librarie, with ſome other of* Paracelſus *the Germaine Hermite, and of* Noſtradamus *the French Aſtrologian, bearing that the reformation of the Church ſhould be wrought and aduanced, eſpecially by the bleſſed meanes of the Princes and Prelates of England.* Sect. 13. and 16.

38 *A Prediction of* Paracelſus *the Germane Hermit, touching the Turks preuailing in Germanie, & euen in the Low-Countries, and how the Eagle ſhall looſe his feathers, & the three Lillies wither and waxe drie, the which euills God auert.* Sect. 13.

39 *A Prediction of* Paracelſus, *touching a certaine league betweene the Lyon-King, & the Venetians, and how the Lyon-King ſhall*

shall arise vnto great height, and be a maker of peace and concord amongst Christians, after a certaine necessarie warre. Sect. 13.

40 *Predictions of* Paracelsus *touching the purgation and renouation of the Church of Rome, and of the bringing of the Pope vnder the subiection of the Emperor; as also of a certaine Prince that should take great paines to reforme and cleanse the Church, and to plant peace amongst men.* Sect. 13.

41 *Predictions of* Ioannes de Rupescissa *Bishop of Paris, and of* Theodoricus *Bishop of Croatia, both of them Franciscan Friers, with another prediction had out of the Bishop of Limoges Library, touching the tribulation of the Church of Rome for her apostacie, with her renouation to bee wrought by the meanes of some good Bishops and Popes, and of the translation of the Apostolicall Sea from Rome to Ierusalem, and how a King of France shall be chosen Emperour.* Sect. 14.

42 *A Prediction of* Laurentius Miniatensis *an Asterologian of Naples, touching the reformation of Religion, and touching a certaine godly reforming King or Emperor.* Sect. 14.

43 *Predictions and Visions of* Hyeronimus Sauanarola *a Dominican Frier of Florence, touching the desection, affliction, and purgation of the Church of Rome, and how the Apostolicall Sea should in the end be translated to Ierusalem.* Sect. 15.

44 *A Prediction of* Merlin *of Scotland, touching a certaine reforming Bishop of the first Sea, and the happy concord and vnion of Christians that shall ensue after long strife, sharpe warre, and bitter discord or sciſme.* Sect. 15.

45 *A Prediction alleaged by* Ioannes Wolfius, *touching a certaine reformed and reforming Bishop of the first Sea or Pope, which shall meddle no more with Kings Crownes, but onely with the Keyes, and shall likewise establish peace and concord amongst Christians.* Sect. 15.

46 *Diuers Predictions of diuers Authors which doe seeme to promise that the reformation of the corrupt Catholique Church, should be exceedingly furthered and aduanced by the meanes of the Princes and Prelates of England.*

47 *A peremptorie Prediction of* Paulus Secundus Grebne-

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rus *a Germaine Astrologian, touching the destruction of the Pope to be brought to passe (as he would haue it) by the meanes of a certaine Lyon-king.* Sect. 16.

48 *A Prediction of* Thomas Rymer *the Scottish Prophesier touching the corruption and correction of the Church of Rome.* Sect. 16.

49 *Two Predictions of* Nostradamus *the French Astrologian bearing that the Reformation of the Church of Rome shall be ended by the word, thought it be begunne by the sword.* Sect. 16.

50 *A Propheſie of S.* Hildegarde *a Nunne, touching the darkning and obscuring of the white puritie of Christian Religion in the Church of Rome, and of the departing of many from the same Church, in so farre as it is corrupt, and of the restoring of her primitiue puritie.* Sect. 17.

51 *A Propheſie of S.* Matilda *a Nunne, touching the apostasie of the Church of Rome, and of the diuisions that should be in Germanie because of Religion, and how there should arise certaine new Pastors and Preachers to reforme Religion, and to purge the Church.* Sect. 18.

52 *Notable Expostulations of S* Elizabeth *a Nunne, with the Romaine Clergie and Church for hiding of Gods word, for defiling the bed of the eternall Spouse, for arrogating vnto themselues a Monarchicall superioritie aboue their brethren, with a super-royall power and place aboue Princes, for their making of Christs sheepe to erre, for their swallowing vp of temporall, and their selling of spirituall things.* Sect. 19.

53 *S.* Brigide *the Nunnes sharp reprehension of the Pope, Prelats and Clergie of Rome for slaying of soules, scattering of Christs sheepe, neglecting of Gods word, loosing of the keye of knowledge, selling of spirituall things, and for falling away from her first puritie, together with a Propheſie of the same S.* Brigide *touching the future reformation of the Church and Citie of Rome to be begunne by the sword.* Sect. 20.

54 *S.* Brigide *would haue the Scriptures to be read in the mother tongue, condemneth the selling of spirituall thinges vsed in the Church of Rome, auoucheth that she hath swerued from her*

first puritie, but in end shall be restored vnto the same, and affirmeth that Kings ought to call Councells for the reformation of the Church. She auoucheth that it were better for Preists to marrie then to keepe Concubines, and that the Pope ought to humble himselfe to temporall Princes, finally she disliketh of mens opinion of merit in the matter of saluation. Sect. 20.

55. *Diuers notable Propheſies alleaged by a certaine Aſtrologian naming himſelfe* Ruth, *concerning the ſtate of the Church and Empire, with France, Spaine, and the Lowe-Countries, namely out of* Sibylla Cumæa, *S.* Brigide, *S.* Cirill, Abbot Ioachim, Reynardus, *& others.* Sect. 20.

56 *A Prediction of* Reynardus, *alleaged by* Ruth *touching the King of Spaines vanquiſhing and ſubduing of the Turkes, together with ſome other Predictions touching the caſtigation of the Church of Rome at the hands of the Empire, and touching diuiſions to ariſe amongs the Cardinalls in the election of the Pope, and amongs the Princes Electors in the election of the Emperour, whereupon the Turke ſhall take great aduantage; as alſo concerning a certaine new Romain Prophet that ſhall deceiue many and be called a mixt Antichriſt, and how that after him there ſhall be certaine good Biſhops or Popes of Rome that ſhall reforme the Church.* Sect. 20.

57 *A Propheſie of S.* Katherine *of* Sienc *touching the tribulation of the Clergie of Rome, for marring of Chriſts vineyard, for ſeducing and deceiuing of the common people; and how that God ſhall let out his Vineyard vnto other Huſbandmen, and ſet ouer his ſheepe other Paſtors which ſhall amend the ſpirituall deformedneſſe and raggednesſe of the Romaine Church.* Sect. 21.

58 Ioachim *the Italian Abbot auouching that the Church of Rome and the Pope haue fallen from their firſt puritie with* Lucifer, Adam *and* Eue, *and Likewiſe with* Salomon, *that their Doctrine is not ſound but depraued, that the Pope is like vnto* Pharao *and* Pilate, *and his Church the very Babiloniſh Whoore.* Sect. 22.

59 *Propheſies of the Italian Abbot* Ioachim, *how that both Germaines and French, and almoſt all Chriſtian Princes ſhall forſake*

forſake and chaſtiſe the Church of Rome, and how that God ſhall raiſe vp certaine good Princes and Prelates, and new Doctors for the purgation thereof, eſpecially a certaine little King of great vnderſtanding. Sect. 22.

60 *Diuers notable Viſions, Reuelations and Predictions of* Robertus Gallus *a French Dominican Frier touching the Apoſtacie and defection of the Pope and Clergie of Rome, whom he likeneth to an Idol, to a Beare; to a man ſicke of the Dropſie, to an euill Shepheard, to a Serpent, to a blaſted body with an head of Wood, to an Adulterer and Whoore, to a body full of blots and blemiſhes, and how the ſame Church ſhall ſuffer Tribulation at the handes of the Emperour and other Chriſtian Princes, becauſe of her abuſes.* Sect. 23.

61 *A Propheſie of the foreſaid* Robertus Gallus, *bearing that the Ile of Britannie ſhould proue a receptacle, an aſyle, Sanctuarie or place of refuge vnto Gods Church, that our* Iacob, *euen our moſt gracious Soueraigne King* Iames *ſhould ſhunne the Communion of the Church of Rome, in ſo farre as ſhee is corrupted, that the Pope* Eſau-*like, for that cauſe ſhould plot and practiſe ſtrange attempts againſt him: and againe how our Lyon-King* Iacob *ſhould inuite and exhort the Emperour and other Chriſtian Princes to ioyne themſelues together for the curbing of the Popes Super-royall preſumption.* Sect. 23.

62 *That the conſideration of the premiſſes ought to moue the Pope, Prelates, and other Romain-Catholicks, to abate a great part of their peremptorineſſe, to make them yeeld ſomewhat to the publike peace of the Church, and to confeſſe ingenuouſly, that their Church is not ſo perfite and pure, but that ſhe hath ſome neede of reformation both in matters of Doctrine and of Diſcipline.* Sect. 24.

63 *That it is the greateſt pittie of the world to ſee and conſider how averſe and backeward generally all Chriſtians are from the ſtudy of Peace and Concord in the matter of Gods worſhip and Religion, and likewiſe a great pittie that our moſt gracious King* Iames *ſhould haue ſo iuſt a cauſe as he hath to complaine with* Dauid *and* Eſay, *two Princely Prophets, that he hath*

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adoe with men that will not know the way of Peace, and which doe make themselues ready to battaile by the meanes of bookes and barrells, Paper and Powder, when as he seeketh Peace, and makes motions for Peace, out of his most christian and most commendable zeale for the pacifying of christians, and the reuniting of Christs poore diuided Church; with the Authors ardent prayer vnto God for the effecting of this glorious worke.

Sect. 24.

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ADMIRABLE
Propheſies concerning the Church of Rome.

SECT. I.

IT is a thing confeſſed of all Chriſtians, and euen of both Churches, that it behoueth euery man as he tendereth his ſaluation, to endeauour by all meanes to attaine vnto Reſolution in matter of faith and Religion, like as the ſame ſtudie & care is recommended vnto vs all by the bleſſed Apoſtle S. *Paul* in diuers of his Epiſtles; *That we henceforth be no more children, wauering, and carried about with euery wind of doctrine, by the deceit of men, and with craftineſſe, whereby they laye in wait to deceiue: but that we follow the truth in loue, and in all things grow vp into him which is the head*, that is, *Chriſt. Being rooted and built in him, and ſtabliſhed in the faith, and taking heed leaſt there be any man that ſpoile vs through Philoſophy*, and Sophiſtry, *or vaine deceit, through the traditions of men.* Finally, *that we be not carried about with diuers and ſtrange doctrines,* *Epheſ.* 4. 14. *Coloſ.* 2. 7. 8. *Heb.* 13. 9.

for it is a good thing that the heart be eſtabliſhed with grace.

The which reſolution in Religion, as it hath been euer needful in all ages, ſo eſpecially in this of ours; wherein to the vnſpeakable ſorrow and griefe of all good men, we may behold ſuch a miſerable multitude, and ſuch an irreligious rabble of Religions, opinions, ſects, Churches, and congregations, euery one of them pretending the inſpiration and direction of Gods holy ſpirit for their warrant, and withall, making ſo faire a ſhow, as that hardly can one tell which to embrace and follow, or which to eſchew and flie.

Now, to the end that the foreſaid reſolution may be had, it is a thing likewiſe confeſſed of all Chriſtians, that it behoueth euery one to be ſoundly and ingeniouſly informed touching the preſent condition & conſtitution of the Church of *Rome*; that ſo he may know whether he ought neceſſarily to cleaue to her communion, or whether hee may ſafely ſeparate himſelfe from the ſame. For if that bee true, which our Romane Catholickes do belieue, that the Church of *Rome* may very well be reſembled vnto the daughter of wiſedome, which (as it is in the 8. of the *Prouerbs* of *Salomon*) ſtandeth in the top of the high places, and cryeth beſides the gates of the Citie at the entry of the doores, *Hearken O children vnto me, heare mine inſtruction, refuſe it not, but be wiſe. Bleſſed is the man that heareth mee, and keepeth my waies, watching daily at my gates, and giuing attendance at the*

Prouer. 8. 1. 2. 3. 4 5. 32. 33. 34. 35.

the poasts of my dores. For he that findeth mee, findeth life, and shall obtaine fauour of the Lord: but hee that sinneth against me hurteth his owne soule, and all that hate me loue death. If I say the Church of *Rome* be to day in such an estate, as that these sayings and the like may bee verified of her, then in that case men must beware to reiect her instructions, to hate her admonitions, or to decline from her waies. Yea, we must be so farre from flying from her Communion, that wee ought to thinke our selues happy if wee may but attaine to the fruition therof; and we should thinke our selues highly honoured, when as *she bids vs to her feast, killeth her victuals, draweth her wine, and prepareth her table, yea, and sendeth forth her Maidens to call vpon vs in the streetes, to come and eate of her meat, and to drinke of the wine that she hath drawen.* Prou. 9. 1. 2. 3. 4. 5. 6.

But if it fare farre otherwise with the present Church of *Rome*, and that according as our reformed or Protestant Catholickes doe hold, she may be better likened vnto *Salomons* troublesome foolish woman mentioned in the 9. of the *Prouerbes*, or to his whorish woman in the 7. cha. *That sitteth at the doore of her house on a seat in the high places of the Citie, calling on them that passe by, that goe right on their waye, to turne in to her, whose tongue is smooth, babling and lowde, whose heart is subtill and full of deceit, whose face and behauiour is whorish and impudent, & whose feet cannot abide in her house; but is alwaies abroad in the streets, lying in wait at euery corner* to ensnare men vnder the shew of Prou. 7. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15 16. 17. 18. & 9. 13. 14 15 16. 17. 18.

Religion: *for with an impudent face ſhee ſaith vnto the ſimple, I haue peace-offrings, this day haue I paid my vowes; therefore came I forth to ſeeke thy face. I haue deckt my bed with ornaments, carpets, and laces of* Egypt, *I haue perfumed my bed with Myrrhe, Aloes, and Cinamom; Come let vs take our fill of loue vntill the morning, let vs take our pleaſures in dalliance.* If I ſay the Church of *Rome* may be rather likned to this troubleſome and ſtrange woman, as our Proteſtants doe belieue ſhe may well bee; then in that caſe the good Chriſtian hath great cauſe to beware, leaſt with her craftie and flattering lips ſhe entiſe him or draw him to her houſe, to eate of her bread, to drinke of her wine, or to lie downe in her Bed. But he muſt liſten and giue eare to the voice of wiſedome, ſaying, *Let not thine heart decline to her waies, wander thou not in her pathes, for ſhe hath cauſed many to fall downe wounded, and the ſtrong men are all ſlain by her. Her houſe is the way vnto the graue, which goeth downe to the chambers of death.*

Prouerbs 7.24 25.26.27.

The caſe then ſo ſtanding, that the preſent Church of *Rome* muſt needs either bee as an honeſt woman as the Romaines doe hold, or as an harlot as the Reformed doe ſuppoſe, it cannot be but a matter worthy of euery mans inquiſition and knowledge (as that whereon each ones reſolution in religion doth eſpecially depend) to know which of theſe two ſtates or conditions vnto her moſt fitly doth belong. For if ſhee hath ſtill to this day retained her firſt pure eſtate, to wit, her primitiue puritie, & matronall integrity,

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and consequently hath not any need of reformation, as our Romane Catholiques do teach; then it will follow that our reformed Catholickes are mightily to blame for charging her with Apostasie and defection, and for departing from her society and communion, as they haue done.

Contrariwise, if it shall appeare that the Church of *Rome* hath after the example of the Church of *Ierusalem, Trusted in her owne beautie, & plaid the harlot because of her renown*, by polluting & deprauing the good things God once gaue her, as her gold & siluer of the 2 Testamēts, her water, bread & wine of the two Sacraments, her silke & fine linnen of Church-vestiments, & other ornaments; and if she hath apparently departed from her first puritie, such as it was during the first 500. yeares, as our Protestant Catholickes doe deliuer, then in that case our Roman Catholicks are asmuch to blame for branding the reformed with the Crimination of Apostasie, schisme, and heresie, for departing from the present Church of *Rome*, at least so farre forth, as she hath departed from her owne selfe, or rather from the primitiue Church of *Rome*. For as it is no reason that any Church should depart from the Romaine further then shee hath departed from the Primitiue; so is it the intention of Protestants to depart from her no further then shee hath departed from her selfe, and to turne their backes no longer vpon her, then vntill she shall returne vnto her selfe. *Ezech.* 16.15 16.17.18.19.

SECT. II.

THe queſtion then, about the ſolution wherof this Treatiſe of ours is to be employed and ſpent, is briefly thus; *Whether, or not, hath the preſent Church of* Rome *departed from her firſt puritie, and hath any need of Reformation?* For the ſatisfying and ſoluing whereof, learned men, ſome holding the affirmatiue, others the negatiue, haue long debated, and both parties haue laboured to make their cauſe good by alleadging of Scriptures and Fathers, and by vſing of arguments. But it is our intention in this preſent Treatiſe onely to make vſe of diuers Propheſies or Predictions vttered in former times by ſome 24. famous Romane Catholickes (if ſo bee that the firſt two of them may be rightly ſo called) for the ſoluing and deciding of the foreſaid queſtion.

And though that the Iurie bee called from *Rome*, yet the verdict thereof is very likely to find credite with the Reformed (for few of them bee of the opinion that no good thing can come from *Rome*) & that only becauſe they thinke it no ſmall aduantage to find Patrons or pleaders to their cauſe amongſt their aduerſaries; the ſaying of *Gregorie* Archbiſhop of *Nazareth*, being verie true, *Ad probandam veritatem nihil efficatius teſtimonio aduerſariorum*, that there is not any thing more effectuall

Gregorius Archiepiſcop. Nazaren. in commendat. Petri Galatini.

effectuall to the prooving of the truth then the Testimonie of the opposite partie. And therefore we see that diuers Protestãt writers of great learning, haue made vse of such Propheſies and predictions, namely the Centurers of *Magdeburg*, *Flaccius Illyricus*, *Philippus Mornæus*, *Simon Goulartius*, *Ioannes Wolfius* and others in their workes and writings concerning the state of the Church and Religion. And as for Roman Catholicks me thinkes they cannot honestly disclaime the iudgment of this Iurie, and that for these foure reasons. First, becauſe that they are of the opinion they were members of the same Church that they are of. Secondly, becauſe twelue of them haue beene canonized and enregistred among the Saints, by the Bishops of *Rome* for their Propheticall Spirit and holineſſe of life. Thirdly, becauſe that the Roman Doctors doe glory much of such Visions, Reuelations and Propheſies as we are to alleadge, and doe place them amongst the markes of the true Church. For so doth Cardinall *Bellarmin* in his 4. booke & 15. chapt. of the notes of the Church, & so doth the Iesuite *Coſterus* in his Manuall of Controuersies, in the Tract. at of the Church, and in the third part of his Apologie; & *Briſtow* in his 12. Motiue; and *Bozius* in his 6. booke and 2. chapter of the signes of the Church do the same, with diuers others. Fourthly and lastly, becauſe that many of the Fathers of the Roman Church, as namely Popes, Cardinals, Bishops and Doctors, haue had so reuerend

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an opiniõ of diuers of the perſons whom we are to alleadge, that they haue auouched that their predictions, viſions, & Reuelations did proceed from the holy Ghoſt, and were vndoubtedly true.

Thus we reade in *Trithemius Abbas* the ſecond booke of the Illuſtrious men of the order of S. *Benedict*, the 119 Chapter, and in the third book the 334 Chapter, and in *Theodoricus Abbas* in the life of Saint *Hildegarde*, and in *Surius* his 4. and 5. Tomes of the liues of the Saints, and in the 4. booke of the Bibliothecke of *Sixtus Senenſis*, and in the fourth booke and firſt chapter of *Delrio's* Magicall diſquiſitions, and in the *apparatus* of *Poſſenin*, how that Pope *Eugenius* the 3. with the aſſent of 18. Cardinals and a great number of Biſhops aſſembled in the Councell of *Treuir* both canonized Saint *Hildegarde*, and confirmed her books of Reuelations, & how that both he & his ſucceſſors *Anaſtaſius* the 4. *Adrianus* the 4. and *Alexander* the 3. did often by their letters commend themſelues and the Church of *Rome* to her prayers. So did the Emperours *Conrad* the 3. and *Fridericke* the 1. beſides many other Princes and Prelates in many Countries of Chriſtendome. *Geſnerus* in his Bibliothecke writeth of her, that ſhe was ſo manifeſtly enſpired with the ſpirit of Propheſie, that tho ſhe neuer learned Latine, yet ſhe did deliuer and endite her Viſions, Reuelations and Sermons, in the Latine tongue to ſuch as did write for her.

And the good French Cardinal *Petrus de Alliaco* in

in his Booke of the reformation of the Church presented to the Councell of *Constance*, doth affirme that the foresaid Saint *Hildegarde* together with Abbot *Ioachim* did foresee and foretell the depravation of the Church; whose Prophesies (quoth he) according to the authority of diuers great Doctors, are not to be despised. And these things (saith the same learned Cardinall) our most mercifull God hath suffered to come to passe, to the end, that through the occasion therof his Church may be reformed, and brought into a better case then it is in now. And in the aboue-named Authors we may likewise read how Saint *Brigide* was canonized by Pope *Boniface* the 9. who together with his Cardinals, Bishops, and Doctors, did examine her Reuelations and Prophesies, and likewise approued the same. And the learned Spanish Cardinall *Ioannes de Turre cremata* in his Epistle, or defensory preface before the Reuelations of the foresaid S. *Brigide* doth not doubt to affirme, but that asmuch may be said of her as is said of *Iudith* in the 8. chapter of her Booke, *Omnia quæ loquuta es vera sunt &c.* All that thou hast spoken is true, neither is there any thing to be found fault with in thy speaches. And the learned Italian Cardinall *Bellarmin* in his second booke of Purgatory the 7. chapter applaudeth the foresaid Spanish Cardinalls Iudgement concerning S. *Brigide*. And *Cæsar Baronius* another learned Italian Cardinall in his 8. Tome, and there in the life of S. *Gregory* the

great, profeſſeth that he doth reuerence the foreſaid S. *Brigide* and S. *Matilde*, and that he doth receiue all ſuch Reuelations of theirs, as the Church doth approue, though he be of the opinion that neither of them had any Reuelation concerning the ſtate of the Soule of *Traian* the Emperour: but that ſuch aſſertions as doe occurre in their bookes concerning him, haue been foiſted into the ſame by ſome other Authors: as namely, that aſſertion in the 4. booke and 13. chapter of S. *Brigides* Reuelations, bearing, that it was reuealed vnto her, how that by the prayers and teares of Pope *Gregory* the great, *Traians* Soule was releaſed out of hell. The which thing is affirmed for true by *Ioannes Damaſcenus* in his Oration of the faithfull deceaſed, by *Ioannes Diaconus* in the life of S. *Gregory*, the ſecond book and forty foure chapter, and by S. *Antonine* Archbiſhop of *Florence* in the ſecond part and twelfth Title of his hiſtory, but reiected and refuted as a fable by Cardinall *Baronius* in the eight Tome of his Annals and in the place before alleaged. And that other Aſſertion occurring in the fifth booke and ſixth chapter of S. *Matildes* Reuelations, bearing, that it was reuealed vnto her how that God would haue no man to know what his bountie had done with the Soule of *Traian*.

The aboue named S. *Antonine* of *Florence* in the third part and twenty foure Title of his hiſtory extolls S. *Brigide* for her Holineſſe, Viſions, Reuelations, Propheſies and Miracles, and giueth

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out of her for truth, that by her merits & meanes ten persons were raised from the dead. And *Franciscus Costerus* a Iesuite Netherlander in his Manuall of Controuersies in the tractate of the Church, and likewise in the third part of his Apology doth reuerence exceedingly the foresaid S. *Brigides* Reuelations, affirming withall that he is so delighted therwith that he is neuer wearied in reading the same. *Thomas Bozius* an Italian Priest, very learned, in his 6. Booke of the signes of the Church the 2. chapter, magnifieth both the foresaid holy women *Hildegard* and *Brigide*, and affirmeth (for certaine) that they were endued with the diuine spirit of prophesie Finally, *Martinus Delrio* a Spanish Iesuite, in the 4. booke of his Magicall disquisitions, cap. 1. qu. 3. defendeth the Reuelatiõs of both, as proceeding from Gods extraordinary & special inspiratiõ, against the contrary opinions of *Henricus de Hassia* in his Commentarie vpon *Genesis*, of *Sibyllanus* in his 1. Decade of strange questions, q. 2. and of *Iohannes Franciscus Picus* Prince of *Mirandule* and Earle of *Concord*, that most noble, admirable, and rare Scholler, in his 9. booke of the fore-knowledge of things, the 2. and 4. chapt. For there he chargeth S. *Brigide*, and S. *Catherine* of *Sene*, with a contradiction touching the conception of the blessed Virgin; S. *Brigide* saying it was reuealed vnto her that shee was conceiued without originall sinne, and S. *Catherine* telling how that the contrary was reuealed to her. Wherevnto *Delrio*

anſwereth that theſe aſſertions haue been foiſted into their Books by the oppoſite followers of the two repugnant opinions concerning this point. But *S. Antonine* in his Sum the 1. part and 8. Title, anſwereth otherwiſe, ſaying, that it behooued one of the two to be deceiued, by taking her own opinion for a diuine reuelation. The ſame *Antonine* in his Hiſtorie the third part & 23. title magnifieth *Catherine* of *Siene*, for her holineſſe, miracles, & Prophetical ſpirit: ſo doth *Raymũdus de Capua*, who hath written 4. books of her life: ſo doth Cardinall *Bellarmine* in his 4. booke and 14. chap. of the militant Church: ſo doth *Petrus Ribadeneira* a Spaniſh Ieſuite in his 2. book of Tribulations, the 19. chapt. So doth *Sixtus Senenſis* a learned Italian Dominican Preacher, and *Antonius Poſſeuinus* a learned Italian Ieſuite; together with *Martinus Delrio* the Spaniſh Ieſuite in their books before mentioned. And the ſame Authors doe no leſſe reuerence the reuelations of *S. Elizabeth*, & of *S. Mathilde*, whoſe book *Leonora Archdutcheſſe* of *Auſtria*, and Dutcheſſe of *Mantua*, a very deuout and vertuous Lady cauſed to be tranſlated into Italian, and printed in *Mantua*, the which was afterwards printed in *Venice*. And all the foreſaid fiue famous women renowned amongſt the Romaniſts, for their propheticall ſpirit ſhall bee alleaged heereafter in this diſcourſe, and be heard giuing forth their iudgements touching the Church of *Rome*. Likewiſe they magnifie *S. Nicolas* the Hermite, and *S. Vincent* the Dominican

Frier

Frier of *Valentia*, of whome Cardinall *Bellarmine* in his 4. booke & 14. chap. *Of the militant Church*, giueth out for a truth, that which *Antonine* Archbishop of *Florence* telleth of him in his Historie, 3. part, 23. and 24. Titles, that he raised 38. persons from the dead. The learned Italian priest *Thomas Bozius* in his 6. booke and 3. chap. *Of the signes of the Church*, telleth how that he conuerted vnto Christ 25. thousand Iews. *Hieronymus Platus* an Italian Iesuite, in his 2. booke *Of the religious State*, chapt. 30. addeth vnto them eight Thousand *Sarazens*, and an hundred Thousand carnall disordred Christians, by his godly meanes and diligence reformed; to which purpose hee trauailed through *Spaine*, *France*, *Italie*, *Germanie*, *England*, *Scotland*, and *Ireland*. Hee was canonized by Pope *Calisthus* the 3. and amongst his other workes, as *Antonius de Conceptione* a Dominican Preacher of *Portugall*, surnamed *Senensis*, for his singular affection towards the honour of *S. Catherina Senensis*, witnesseth in the Catalogue of his owne order, he wrote a Booke entituled *De fine mundi*, of the End of the world; wherein hee entreateth of the Ruine & fall of the spirituall life, of the decadence of the Ecclesiasticall dignitie, and of the double comming of Antichrist. The which booke was had out of the Library of *S. Seuerin*, in the noble Citie of *Naples*, where it was first printed. And euen this same famous *S. Vincent* shall be one of our lurers for the decision of the present question and controuersie touching

the Church of *Rome*. Moreouer, it is to bee to noted that *Martinus Delrio*, whom wee alleadged aboue, intreating of Prophets and Propheteſſes, in his 4. booke, 1. chapter, and third queſtion, though he reie& *Merlinus Ambroſius* of *Wales*, as a Magician, and that his Predictions bee condemned by the Councell of *Trent*, yet he reckoneth *Merlinus Calydonius* of *Scotland* (whoſe prophetical teſtimony we are afterwards to alleadge) among the better ſort of *Britiſh* Prophets, ſuch as were *Helius Theleſinus*, *Kentigernus*, *Sampſon*, & *Gildas* the wiſe: alſo *Giraldus Cambrenſis*, *Ranulphus Ceſtrenſis*, & *Treuiſa* ſpeaking of theſe two *Merlins* in their hiſtories, preferreth the *Caledonian* or *Scottiſh Merlin* before him of *Wales* their owne Country-man; affirming that the *Caledonians* predictions are more full, perſpicuous & plaine than the others. *Ioannes Maior* makes mention of *Merlin* of *Wales* in diuers places of his hiſtory of *Scotland*, eſpecially in the ſecond and fift bookes, and affirmeth hee was a Magician, and calleth his predictions doubtfull and darke. *Ioannes Baleus* in his firſt Centurie of *Britiſh* writers, doth mention both the *Merlins*, whoſe iudgement concerning *Merlin* of *Wales* I rather aproue for mine owne part, than that of my country-man *Maior*, or yet of the Ieſuite *Delrio*: and I doe thinke that he was not a Diabolicall, but onely a Naturall Magician, well ſeene in the admirable ſecrets of Nature, and eſpecially in Aſtrologie, & that his Horoſcope or Conſtellatiõ did encline him to ayme at the fore-

knowledge

knowledge & fore-telling of things to come; the like whereof hath befalen to many others more. And though that *Gulielmus Newbrigenſis* in the preface of the hiſtory of his owne time, and likewiſe *Polidorus Virgilius* in the firſt booke of his hiſtory of *England* doe reiect the Propheſies of *Merlin* as fained and falſe, yet we can ſufficiently ſhow, how that diuers of them haue beene really accompliſhed, and euen of latter times, ſome three of them ſince his Maieſties happy acceſſion to this Crowne: & them we are to alleadge in another Diſcourſe, which doth entreat of the ſpeciall prouidence of God for the bringing about, ſetling, continuing, and amplifying of the Chriſtian Monarchie of Great *Brittayne*. As for Eccleſiaſticall Predictions or Propheſies whereof onely we purpoſe to ſpeake in this preſent Treatiſe, I finde but few in *Merlin* of *Wales*, and the moſt notable is that, which fore-tells how that Monkes and Fryers ſhall bee conſtrained to forſake their inforced vowe of ſingle life in theſe words, *Cucullati ad Nuptias prouocabuntur, & clamor eorum in montibus Alpium audietur.*

A Propheſie of *Merlin* touching the abolition of the enforced vow of ſingle Life. *Galfrid. lib. 4. Vaticin. Merlin.*

Beſides theſe, we haue to alleadge *Cyrill* the Hermite, and Generall of the *Carmelites*, who as the learned *Germane* Abbot *Trithemius* doth write, was a man both godly and learned, and likewiſe endued with the Prophetical ſpirit. We ſhall alſo produce ſome Predictions of *Theodoricus* a *Franciſcane* Frier and Biſhop of *Croatia*, and of *Ioannes de Rupeſciſſa* of the ſame order, and (as *Henricus*

Henricus Vuillot writeth) Biſhop of *Paris*, both which haue vttered and written Propheſies concerning the Church, as the aforeſaid Authors *Truhemius* the Abbot, *Vuillot* the *Franciſcane* Frier, and *Poſſeuinus* the Ieſuite doe witneſſe, whereunto we may adde *Froiſſard* in his hiſtory. We ſhall alſo cite *Hieronymus Sauanarola* of *Ferrara*, once a *Dominican* Frier of *Florence*, who though he be taxed and cenſured as an Impoſtor by two *Spaniſh* Ieſuites *Petrus Ribadeneira*, in his ſecond booke *Of Tribulation*, chapter 20. and *Martinus Delrio*, in his 4. booke, the firſt. chapter, & third queſtion. yet notwithſtanding al their ſplenetique cenſure, he hath beene reuerenced, magnified and defended by better Catholicks and greater Schollers then either of them, and acknowledged to be endued with a Propheticall ſpirit. For *Ioannes Picus* ſurnamed *Phœnix* Prince of *Mirandule* & Earle of *Concord* in *Italy*, a man famous for his nobility, as being deſcended (aceording to *Leander Albertus*, & *Hieronymus Heninges*) from *Conſtantin* the great, once the glory of great *Brittayne*, where he was borne, and of the whole chriſtian World wherof he was Emperour and Lord; but farre more famous for his admirable vnderſtanding and knowledge in all manner of Sciences, Arts and Languages, as namely the *Hebrew*, *Chaldaick*, *Arabick*, *Greeke* and *Latin*: this *Phœnix* of ancient nobility and learning, I ſay, made alwaies exceeding great reckoning of *Sauanarola*, yea and his brothers ſonne *Ioannes Franciſcus Picus* a Prince admirably

rably well seene in the foresaid Languages, as also in Diuinity, Philosophie, Logicke, and Poesie, hath written the foresaid *Sauanarola's* life, and defendeth him as one that was extraordinarily enspired with gods holy spirit. Likewise *Marsilius Ficinus* of *Florence* another great Philosopher and Diuine, together with diuers famous historians, as namely, from *Flanders*, *Philippe de Comminges* in his Historie of *Charles* the 8. and from *Italie* *Antonius Sabellicus* in his 10. Ennead & 10 booke, with *Francis Guicciardin* in the 3. booke of his Italicke Historie, and from *France*, *Francis de Belleforest*, in the 5. booke and 160. chapter of his French Annales, and *Arnoldus Ferronus* in the 2. booke of his French Kings, and *Iean du Serres* in the life of *Charles* the 8. all which do yeeld him an honourable testimony. So doth *Sixtus Senensis* the learned *Italian Dominicane* Fryer write very reuerently of him in his 3. & 4. bookes, enstiling him a wight of a most ardent & diuine spirit, and ioyning him with S. *Methodius* the Bishop of *Tyre* a Martyr, & with *Ioachim* the Abbot of *Flore*; affirming that all the three were endued with the gift of Propheſie: and of thē three we shall alleadge Predictions and testimonies for the voyding of this present question.

And as for *Ioachimus* the *Italian* Abbot of *Flore* he is highly extolled by diuers famous writers, which haue either written his life, or else made honourable mention of him in their writs, acknowledging him to haue beene extraordina-

rily inſpired: Witneſſe *Gulielmus Pariſienſis* from *France*, *Antoninus* and *Paulus Florentinus*, with *Paſqualinus Regiſelmus*, and *Leander Albertus* from *Italie*, *Trithemius* and *Ioannes Atraſder* from *Germany*, *Martinus Delrio* the Ieſuite from *Spayne*, *Roger Houedon* from *England*. Vnto whome wee may adde *Gabriell Barius* the *Franciſcane* Fryer writing vpon *Ioachims* life, with *Syluester Meuccius* an *Auguſtinian* Hermit, who hath publiſhed the ſaid *Ioachims* Commentary vpon *Ieremy*, enſtiling it a very diuine interpretation, and extolling him highly in his Epiſtle prefixed thereunto: out of the which Comentary many notable paſſages ſhall bee alleadged in this preſent Treatiſe, ſeruing to ſolue the propoſed queſtion: and Cardinall *Bellarmin* in his Catalogue of Eccleſiaſticall writers makes honourable mention of him likewiſe and of his workes.

And as for S. *Methodius* hee was Biſhop of *Olympus* in *Lycia*, or of *Patara*, and then of *Tyrus*, and likewiſe a Martyr vnder the perſecution of *Decius* and *Valerianus*. And of him honourable mention is made in the Eccleſiaſticall Catalogues of S. *Hieronymus*, *Sophronius*, *Honorius Auguſtudonenſis*, and of *Robertus Bellarminus*. Likewiſe he is mentioned of *Gregorius Nyſſenus* in his queſtions, of *Epiphanius* in his 64. Hereſie, of *Photius* in his Greeke *Bibliotheeke*, of *Suidas* in his hiſtoricall Dictionarie, and of others. He wrote a Booke entituled *De nouiſsimis temporibus*, of the laſt times, which is extant, and another of the Tribulations that Chriſtians

Christians should suffer at the Turkes hands, and of their triumphant victory ouer them in the end, and of the happy restoration of the Church and Empire. There is also to bee seene a Manuscript of his vpon the Reuelation of S. *Iohn*, in the Emperours Library in *Vienna* of *Austrie*. This S. *Methodius* liued about the yeare of our Lord 250. and yet wee haue to alleage a holie man more ancient and famous then he, to wit, S. *Hermas*, a disciple of S. *Paul*, as writeth S. *Hierom*, and after him *Baronius* in his Annals, or else one of the 72. disciples, as witnesseth *Iacobus Faber* in his booke of the three spirituall men. He was Bishop of *Philippolis*, as writeth *Dorotheus* Bishop of *Tyre* in his *Synopsis*, and Brother of Pope *Pius* the 1. as *Damasus* likewise a Pope testifieth in his Catalogue, in the life of the foresaid *Pius*, who likewise in his Epistle Decretall maketh mention of him, so doth Pope *Gelasius* in the Councell of the 70. Bishops. The blessed Apostle S. *Paul* mentioneth him in the Epistle to the *Romaines* in his salutations. His Booke commonly called the *Pastor* (if so bee that which wee now haue bearing this name be the true Booke) hath beene alwaies of great credit with the ancient Fathers. *Origenes* in his 10. booke and 16. chapter vpon the Epistle to the *Romans*, thinkes that it was written by diuine inspiration, and saith, that therefore it was receaued to be read in many of the Churches of *Greece*. S. *Hierom* in his Ecclesiasticall Catalogue calleth it a very profitable Booke, and saith that *Rom.* 16. 14.

it hath beene very often alleaged of the learned. Witneſſe *Irenæus* in the 1. and 4. Bookes againſt Hereſies. *Tertullianus* in his booke of Prayer, the twelfth chapter, and in his 3. booke againſt *Marcian.* *Origenes* in diuers of his Homilies vpon the bookes of *Numbers*, *Ioſuah* and S. *Luke*, and in the 1. 2. and 4. bookes *Peri-Archôn.* *Athanaſius* in his booke of the Incarnation of our Lord, and in his 2. Apologie of the Councell of *Neece.* *Clemens Alexandrinus* in his 1. and 6. bookes of *Stromatôn.* *Ioannes Caſsianus* in his 13. Collation. Vnto which wee may adde *Ruffinus* vpon the Symbole. *Euſebius* in his 3. and 5. bookes. *Theodoretus* in his 1. booke, and *Nicephorus* in his 1. and 4. bookes; and yet ſome things ſeeme to haue been foiſted into the foreſaid book of *Hermas* by ſome Patrons of vnſound opinions.

And thus much ſhall ſuffice to haue ſpoken touching the credite and authority of the cheife mẽbers of the Iurie we haue called for the deciſion of the aboue-named controuerſie touching the eſtate of the Church of *Rome*; as for the reſt which we are to alleage, namely, S. *Seuerus* Archbiſhop of *Rauenna*, S. *Cataldus Finius* Biſhop of *Trent*, S. *Teleſphorus* the Hermite, *Ioannes Capiſtranus* the Franciſcan Frier, *Reynardus Lollardus*, *Gamaleo*, *Robertus Gallus* the Dominican Frier, *Ioannes a Lichtenberg*, *Laurentius Miniatenſis*, *Theophraſtus Paracelſus*, *Michael Noſtradamus*, and ſuch others, either they were ſuch as the former renowned for their holineſſe of life, and the gift of propheſie,

pheſie, as is thought by the Romane partie, or els their predictions are conformable to thoſe of the Authors mentioned before, the which thing may ſuffice to make them carry credite, eſpecially with all Romane Catholiques.

And if any Romane Catholique doe deſire to vnderſtand more fully touching the nature of Propheſies, Viſions, and Reuelations of this kind, euen ſuch as haue beene vttered by the abouenamed perſons, let him read the Treatiſe of S. *Vincent* of *Valence*, of the ſpirituall life, the Treatiſe of *Ioannes Gerſon* of the triall of ſpirits, the defenſiue preface of *Ioannes Cardinalis de Turre Cremata*, before the Reuelations of S. *Brigide*, the Booke of the 4. Inſtincts written by *Henricus de Firmaria* the firſt part of the fragments of *Ægidius Carlerius* at the beginning, the compend or abbridgement of Reuelations written by *Hieronymus de Ferrara*, the 2 booke of worldly Tribulations by *Petrus Ribadeneira*, the firſt Booke of the Authority of the holie Scripture by *Delgatus*, the 1. booke *Of the life of Chriſt* by *Franciſcus Ribera*, the book of *Ioannes de Horoſco*, *Of true & falſe Propheſie*, & the 4. book of *Spectres* or apparitions by *Petrus Leloyherius*. Finally, *Nicolaus Clemangis* in his book *Of the corrupt ſtate of the Church*, writeth how that both the deformation of the Church and the conculcation of the Clergie to bee wrought by the violence of the Empire, (whoſe rights & priuiledges they haue encroached vpon, and vſurped,) hath beene foretold by diuers perſons di-

uinely inſpired; whereby, ſaith he, it ſhall come to paſſe that the Church ſhall be conſtrained to vomite, or caſt vp againe (as it were) at the mouth ſuch things as ſhe hath pulled from the Empire, and in a manner ſwallowed vp; and thus being diſpoiled of her worldly power and pompe, ſhe ſhall be made to weepe and lament for her Sons of fornication, when as ſhee ſhall ſee them oppreſſed with famine, exile, captiuitie, and death. And ſo this good French Archdeacō *Clemangis*, a man honored with the teſtimonie of learning by *Trithemius* the Germain Abbot in his *Eccleſiaſtic: ll Catalogue*, concludeth after much expoſtulation and complaining, that there is need of Chriſts owne helping hand, to the end that the Church may be purged & made cleane frō ſo much filth, dirt, and droſſe as lyeth vpon her, and in her.

SECT. III.

The propheti-call Viſion of S. *Hermas* Biſhop of *Philippi*.

TO beginne then the Predictions or Propheſies themſelues, with the ancienteſt of all theſe we haue to alleadge, the holy man *Hermas* whome wee named a little before in the firſt of the three bookes of his Paſtorall worke, entituled *Eccleſia*, or the Church, expreſſeth the future ſtate thereof according to a fourefold viſion. In the firſt viſion he ſaw the Church in the forme of an old woman ſitting in a chaire; in the ſecond viſion he ſaw her in the forme of an old woman ſtanding on her feet, hauing indeed a yong womans

mans face, but the heires and skin of an old. In the third vision he saw her in the shape of a yong woman, faire, and comelie, but with an old womans haires; In the fourth and last vision he saw the Church in the similitude or shape of a Virgin or Bride, goodly and gay, comming forth of her Bride-chamber. By the which Visions it was shewed vnto him, how the Church Catholicke should by degrees fall into diuers deformities and corruptions; and decline from her primitiue integrity, and virginall purity, and how that in end she should be likewise by degrees, reformed, & restored to her first virginal or matronall estate. By the which Reformation, she should vndergoe as great a change, as if an old woman should become a young, or a woman with a deformed body, a wrinckled face, and an hoary head, should be transformed into a gallant gaye Virgine, personable, comely, and faire; and such is the voyce of our first Iurier.

SECT. IIII.

OVR second Iurier is the holy Bishop & Martyr S. *Methodius*, who in his booke entituled *Of the last times*, hath foretold how that the Clergy should in a manner burne vp with fire and destroy holy and sacred things, and trample them vnder foot, or cast them to Hogs; that is to say, make almost as small reckoning of sound Religi-

The Propheſie or prediction of S. *Methodius* Bishop of *Tyre*.

on,

on, as they doe of thoſe things that they caſt out at their doores, or fling vpon the dunghill; as alſo how that the Prelats ſhould become ſo corrupt, that they ſhould ſtraine a Gnat and ſwallow downe a Camell, that is to ſay, that they ſhould vrge exceedingly their owne Traditions, ceremonies, and conſtitutions, and in the meane time neglect the maine & chiefe parts of Gods worſhip and Religion. Likewiſe he telleth how that God ſhall puniſh the corruptors of his Church, purge his houſe, and reſtore her purity. For in the laſt age of the world, that is, (ſaith he) in the laſt thouſand of ſix, the Sonnes of *Iſmaell* ſhall come forth out of the deſert, and their comming ſhall be chaſtiſement without meaſure, and without mercie, and God ſhall giue ouer into their hands all the kingdomes of the wicked, for the ſinnes that wee haue committed againſt his Law and precepts. And amongſt other things he ſaith, that *Spaine* ſhall periſh by the ſword, and that the Inhabitants thereof ſhall be led captiue. The which Propheſie is alſo alleadged of the learned Franciſcane Frier *Philippus Boskierus* in his 9. Philippicke for the Holy Land. Beſides that *Bartholomæus de la Caſas* a Spaniſh Biſhop, in a booke dedicated to King *Phillip*, writeth that the Kingdome of *Spaine* is in great danger of deſolation and deſtruction at the hands of the Turkes, and Moores, for their cruelty vſed againſt the Americans. The which euils (though there be ſome perhaps which would wiſh they may befal them)

them)yet I for mine own part had rather pray to God to auert the ſame from thē, & to be pleaſed in his boundleſſe mercie to amend in a more gentle manner ſuch things as are amiſſe amongſt them. Afterwards the aboue-named holy Biſhop *Methodius* addeth, how that God remembring his mercy, ſhall deliuer his people from the Sarazens hands. For the Chriſtians (eſpecially thoſe of *France*) ſhall riſe & fight with the Sarazens, & kill them with the ſword, lead captiue their women, & root out their children, & the Lord ſhal render vnto the Iſmaelites the ſeuen-fold of the euils that they haue done, & the Kingdome or Empire of the Chriſtians ſhall be exalted aboue all other kingdomes. And then ſhal the Earth be pacified, which was deſtroyed of them before; and there ſhal be peace & gladnes vpon the ſame, & it ſhall reſt from al tribulations for a ſpace. And not only ſhall the Turks afflict *Spaine*, according as hath beene alleadged out of S. *Methodius* and *Bartholomæus de la Caſas* a Spaniſh Biſhop, with *Philippus Boſkierus* the *Franciſcane* Frier, which is alſo according to the prediction of *Noſtradamus* the French Aſtrologian; but they ſhall alſo runne ouer *Hungarie* and *Italie*, according to the ſame *Noſtradamus* in diuers of his Predictions, as is noted in the margent; alſo *Antonius Torquatus* the Italian Aſtrologian, in his Prognoſtication of the mutations of the kingdomes of Europe, preſented to *Mathias* king of *Hungarie*, ſaith the ſame. Yea, *France* ſhall not bee free from the Turkiſh furie,

Noſtradamus cent. 5. tetraſt. 14. Item cent. 1. tetraſtich. 10 cent. 2. tetraſt. 29. cent. 4. tetraſtich. 1.

Antonius Torquatus in prognoſtico.

Ioannes Leanclauius lib. 18. hiſtor. muſul. manner.

Ioannes Amatur lib. 5 pleiadum Noſtradam. cent. 2. tetraſt. 29. & cent. 1 tetraſt. 49 & cent. 13 tetraſtich. 78.

furie, as the ſame *Noſtradamus* telleth, nor yet Germanie. *Reynardus Lolardus* ſaith, that the *Agarens* ſhall yet once againe gather themſelues together, and come out of the deſerts in troopes into Germanie, and that they ſhall obtaine the Land of the Moone for the ſpace of eight yeeres. They ſhall ſubuert kingdomes, and Cities, kill the Prieſts in the holie places, prophane the holy veſſell, defloure Chriſtian women, turne the Churches into ſtables, and tye their ſteeds to the Monuments of the Saints, becauſe of the wickedneſſe of Chriſtian people in thoſe daies: and in end they ſhall bee deſtroyed neere vnto the golden Apple of *Agrippine*, when as there ſhall be few Chriſtian Princes left to make reſiſtance, and almoſt none (alas) ſauing a certaine moſt invincible King of *Spaine*, who in thoſe daies ſhall kill the laſt ſucceſſor of the Mahometane *Dugloſſius*. So ſhall the lofty pride of the Turkes haue a fall, their Kingdomes and Princedomes ſhall be brought to the Church, the Turkiſh Empire of *Trapezond* ſhall be brought backe againe to the Patrimony or Empire of our crucified Lord, by the hands of his Croſſe-bearing ſeruants and ſouldiers. And then ſhall the Church growe againe into a new ſtate of euerlaſting charity, concord and peace, for there ſhall bee a new Reformation, a new kind of Law or Religion better then the olde, together with honeſty of conuerſation both in Clergy and Laity. And againe, ſaith *Reynardus*, if the Princes of *Germanie* do not agree

A propheſie of *Reynardus Lolardus* a religious man.

Another predictiō of *Reynardus Lolardus.*

agree with the great Eagle, but fall to the kindling of ciuile warres amongst themselues. *Dugloſsius* heire ſhall not faile to come, euen the fifteenth branch of the Turkiſh tyrannicall tree, and waſt *Poland*, *Miſia*, *Thuring*, *Heſſe*, *Pruten*, *Picardie*, *Brabant*, *Flaunders*, and ſurpaſſe farre in cruelty and rage the fierceſt beaſts, againſt the Chriſtians of the North-weſt. But hee ſhall bee killed beſides the golden Apple of *Agrippine*, according to the Prediction of *Merlin*. And hereunto belongeth thoſe words of *Ioannes Auentinus* in the third booke of his Annals, *Si vera ſunt carmina & vaticinia D. Hildegardis, &c.* If the Propheſies and predictions of S. *Hildegard* and Saint *Brigide* the *Sibylls* of *Germany* be true, and thoſe of other fatidicall Bards, which haue long before ſung, and foretold theſe things which with our eyes we haue ſeene accompliſhed in our daies, *Colonia* of *Agrippine*, nill we, will we, ſhall be the chiefe ſeat of the Turkes.

And againe, ſaith *Reynardus*, the Church of S. *Sophie* in *Conſtantinople*, ſhall recouer her firſt courage & ſtrength, and then ſhal there come a proſperous time of felicitie; for the wild Lyõ (to wit the Turke) ſhall be led or brought with a ſilken ſtring to the mother of the faithfull; & there ſhal bee a new Reformation which ſhall laſt a long time, & ſuch a name as Emperor of Turkes ſhall not be heard of any more amongſt Catholiques or Chriſtians. And not vnlike to this is a certain prediction beginning thus, *De rupibus orietur Rex*

A old Propheſie touching a King that ſhall reforme the Church, and reſtore *Conſtantinople*.

ſinceriſſimus qui reformabit Eccleſiam, &c. Out from among the rockes ſhall ariſe and come forth a moſt ſincere king, that ſhal reforme the Church, and the Temple of S. *Sophie* in *Conſtantinople*, and he ſhall be very godly, gentle, and mercifull to Gods Church. And truely as touching the reſtoring of *Conſtantinople* to the Chriſtian Empire, and that by the bleſſed meanes of a Lyon-King we ſhall alleadge diuers predictions and probabilities in our other diſcourſe vpon *Britains* new-begunne Chriſtian Monarchie; and amongſt the reſt, a notable Greeke Oracle of *Sibylla Erythræa*, or as others thinke of *Phaenno Epyrotica* extant amongſt the fragments of the *Sibylles* Oracles, and alleaged both by *Zoſimus* in the 2. booke of his Hiſtorie, and by *Tzetzes* in his 7. hiſtoricall Chiliade We ſhall likewiſe cite the Greeke prediction of *Leo* the 6. Emperour of *Rome* and *Conſtantinople*, the which *Ioannes Opſopæus* hath inſerted amongſt the ancient Oracles that he hath collected and annexed to the *Sibylles*; and *Ioannes Leunclauius* hath likewiſe added to the end of his Latine tranſlation of the Greeke Hiſtory of *Michael Glycas*. So ſhall we alleadge ſome of the ſame learned Emperors figurall predictions, touching the end of the Turkiſh Empire, and the Turkes name in whoſe time *Conſtantinople* ſhould be reſtored. The foreſaid Emperour *Leo* the 6. from whome our *Leo Lilifer* the 6. is deſcended in two different manners (as ſhall be ſhewed in our Latine Genealogicall worke) was for his great wiſedome

wiſedome and learning, eſpecially in Philoſophy and Aſtrologie, called, *Leo ſapiens & Philoſophus*, *Leo* the wiſe and the Philoſopher, and is highly magnified and praiſed for his notable perfections, of diuers famous Hiſtorians, Greekes, and Latines, *Glycas*, *Zonaras*, *Cedrenus*, *Manaſſes*, *Chalcondylas*, *Luitprandus*, *Egnatiùs*, *Cuſpiniânus*; vnto whome we may adde Cardinall *Baronius*, who in his tenth Tome inſerteth a Catalogue of his workes, both diuine and humaine, which are to be ſeene in the Vaticane Library of *Rome*; the like doth Cardinall *Bellarmine* in his Catalogue of Eccleſiaſticall writers. But to returne, *Wolfangus Aytinger* a Germaine Prieſt in his Commentary vpon the Booke of S. *Methodius*, before mentioned, alleadgeth *Ioachim* the famous Italian Abbot of *Flore*, commenting prophetically vpon the propheſie of *Ieremy*, and ſaying, that it behoueth the body of the Church of *Rome* to bee purged becauſe of the euill heads thereof. *The Sonnes of Leui* (ſaith he) *ſhall bee purged from their iniquities perforce, becauſe they will not with their good will be reformed*, according to that in *Ezechiel*, a Sanctuario meo incipite, *beginne at my Sanctuary, and let not your eyes ſpare, neither take pittie.* And there the ſaid *Aytinger* applyeth vnto the preſent Church of *Rome* the viſion of the Prophet, touching the 6. men comming from the North with drawen ſwords in their hands to deſtroy the Citie; amongſt whom one is cloathed with Linnen, and he ſaith that myſtically it ſignifieth a future

A propheſie of *Ioachim* the Italian Abbot, alleaged by *Aytinger* the German prieſt

affliction and correction of the Church of *Rome*, with the diminution of her temporall ſtate. He citeth likewiſe their S. *Cyrill* the Hermite, who writeth that the Emperour of *Germanie* burning with a great furie, ſhall enter into *Rome* with an armed hand, and chaſtiſe the Churchmen, which thing (ſaith he) ſhall make many to flie vnto the woods, wilderneſſe and mountaines. He citeth alſo S. *Brigide*, breaking forth pittiouſly in theſe words, *Væ & iterum væ, quando puer ſedebit in ſede Lilij, tunc orietur tribulatio in Eccleſia S. Petri.* Woe and woe againe, when a Child ſhall ſit in the ſeat of the Lillie, (that is, ſhall raigne ouer the kingdome of *France*, as *Aytinger* there expoundeth it) for thē great tribulation ſhal ariſe to the Church of S. *Peter*. And there the bleſſed Virgine is brought in, ſaying to her Sonne thus, *Roma eſt ager fructiferus*, *Rome* is a fruitfull field. Whereunto Chriſt replieth; it is true, but cockle hath growen vp vpon this ground (*Sed ſuper iſtum agrum zizania excrevit*) and therefore it muſt firſt be cleanſed with a ſharpe ſword, then purged with fire, afterwards tilled with a yoke of Oxen; Therefore I ſhall doe with you as the man doth that tranſports plants from one place to another: For ſuch a puniſhment is prepared for that City; as if the Iudge ſhould ſay, flea off all the skinne, powre forth all the blood out from the fleſh, and cut it into gobbets, and breake the bones into pieces, that all the marrow may runne out.

A prophecie of S. *Cyrill* the Hermite.

A notable propheſie of S. *Brigide* a Nun 4. *lib. Reuel. cap.* 57.

SECT. V.

MOreouer, there is a certain prediction written about six hundred yeares agoe, had out of the Library of S. *Victor*, which beginneth *Væ tibi Ciuitas septicollis, &c.* Woe vnto thee thou seuen-hilled City, when the letter *K* shall threaten thy walls, for then the fall and destruction of thy mighty men is at hand; woe vnto the Cittie of blood, full of lying, falshood and violence, the voyce of the scourge, of the wheele, and of the warre-like horse, the voyce of violence and spoile shall not depart from thee, &c. The gold is darkned, the good colour thereof is changed, rust hath consumed and spoiled it; that is to say, the gold of Gods word is obscured, and Religion, which is the worshipping of God according to his word, is pittifully corrupted. The first woe is past, (saith hee) but behold another woe is at hand, let vs flie away secretly from before the strength of his face; because the afflictions of our faces doe beginne. Alas where is *Lucifer*? (to wit the Pope, the Prince of Prelates, or Angels vpon Earth, as *Lucifer* was once Prince of the Angels in Heauen) where are the stars gone too? (to wit the Prelates) let vs runne, and let vs not looke behind vs, because from the North all plagues are displayd: I beseech thee good Lord send him whom thou art to send. And in another prediction

An ancient notable prophesie had out of the Library of S. *Victor* of *Paris*.

A prediction had out of the Pallace of *Wiſedome* in *Rome*.

prediction which was found in *Rome* in the pallace of wiſedome, amongſt other things theſe wores are to be read.

——————————*Cæſar regnabit vbiq; ſub quo tunc vani ceſſabit gloria cleri.* *Cæſar* ſhall raigne and rule euery where, vnder whome the worldly pompe and glorie of the Romane Clergie ſhall ceaſe. And it would ſeeme that the *Cæſar* that ſhould reforme the Church thus, ſhould bee named *Karolus* or *Charles*, according to the prediction alleaged aboue out of the Library of S. *Victor*, beginning *Væ tibi ciuitas ſepticollis, quando K littera comminabitur manibus tuis, &c.* And that which mooueth me ſo much the more to thinke ſo, is, becauſe there is another predictiō had out of the Chronicles of *Magdeburg*, as witneſſeth *Carion* in his 3. booke, which beareth that an Emperour of the name of *Charles* ſhall reforme the Church, and reſtore the Empire to the firſt eſtate, It beginneth thus; *Ex ſanguine Caroli Cæſaris & Regum Galliæ Imperator orietur, Carolus dictus, dominabitur is in tota Europa, per quem & Eccleſia collapſus ſtatus reformabitur, & vetus Imperij gloria reſtituetur, &c.* Of the blood of the Emperour *Charles* the Great, and of the kings of *France*, ſhall ariſe an Emperour named *Charles*, who ſhall rule Imperially in *Europe*, by whome the decaied eſtate of the Church ſhall be reformed, and the ancient glorie of the Empire againe reſtored. For there ſhall come a people, which ſhall bee called a people without an head, and then woe ſhall

A notable propheſie of an Emperour of the name of *Charles*, not as yet fulfilled.

shall be vnto Priests. The ship of S. *Peter* shall suffer great violence, but the flouds and waues shall in end waxe calme. Horrible mutations of all kingdomes are at hand, and the estimation of Monkes shall perish. The Beast of the West, and the Lyon of the East shall beare rule ouer all the world. Christians for fifteene yeres shall trauaile ouer *Asia* in great security, and safety, but afterwards terrible things shall bee heard of Antichrist. This Propheſie, and others the like, touching the reformation of the Church, and the restoration of the Empire, many did think should haue beene accomplished in the person of *Charles* the eight King of *France*, as both *Paulus Iouius* and *Iean du Tilet* doe testifie in their histories, so great was the expectatiō that all men had of his towardnes and worth. And indeed *Hieronymus Sauanarola* the Dominican Preacher of *Florence*, had preached or rather prophetized some fiue or fix yeres before King *Charles* his comming thither, that God should send into *Italie* one like vnto *Cyrus* from beyond the Alpes, for the curbing of the Tyrants of that Country, and for the reforming of the corruptions of the Clergie. And when king *Charles* was come, hee went to him, and told him that he was the man, and encouraged him to that worke, and told him likewise, that if he failed to reforme the Sea of *Rome* with the sword, in case she would not bee reformed by the word, that then in that case GOD should not faile to afflict and chastise him for his

A propheſie of *Sauanarola* a Dominican Frier.

negligence, as indeed he did; for both he loſt his onely Sonne the *Dolphin* by death, and the *Neapolitans* by their defection, and he himſelfe loſt his owne life by the ſuddaine aſſault of an apoplexie in the very prime of his age, being but about 27. yeares old. Who liſt to know more of this matter, let him read *Robert Gaguins* French Hiſtorie, the 11. booke, *Philip de Commirges* in his Memorables of *Charles* the 8. the 25. 45. 46. 53. and 54 chapters, of the latter French Edition, or the 3. and 5. bookes of *Sleidans* latine tranſlation, alſo *Francis Guicciardins* 3. booke of the hiſtorie *Italie*, *Francis de Belle foreſts* 5. book the 160. chapter, of his French Hiſtorie, *Arnaldus Ferronus* in his 2. booke, and *Iean du Serres* in the Life of *Charles* the 8. In all the which there is honourable mention made of *Sauanarola*. Moreouer it is worth the noting, that when King *Charles* was vpon the point to enter into *Rome*, twentie fadomes of the Citie walls fell downe of it ſelfe, and fifteene about the Caſtle S. Angell, where Pope *Alexander* the 6. had retired himſelfe vnto for feare. It is likewiſe worthy to bee obſerued, that King *Charles* after his returne home, when as the *Neapolitans* had chanced to reuolt, was inflamed with an exceeding great deſire to goe again into *Italie*, and was woont to ſay vnto his Princes and Peeres which did diſſwade him from that voyage, that he felt a diuine inſpiration in his ſoule, calling him into *Italie* againe: the which thing fell out according to the prediction of *Sauanarola*

uanarola aforesaid. Others againe haue thought that the foresaid propheſies touching the reſtauration of the Church and Empire, ſhould haue beene accompliſhed in the perſon of the Emperour *Charles* the 5. King of *Spaine*; and of this mind was *Melchior Soiterus* in his 1. booke *Of the Hungarian warre*, and *Ioannes Carion* in the 3. book of his Chronicles, who hath applyed the aboue-alleaged propheſie touching an Emperor of the name of *Charles*, vnto the foreſaid *Charles* the fift. But though it bee true, that this moſt heroicall, vertuous and valorous Emperour, had alwaies a moſt ardent deſire to reforme the Church, to plant peace and concord amongſt Chriſtians, and to repaire the ruines of the decayed Empire, and that he got diuers victories vpon the Turks, alſo tooke *Rome*, as we may read in the 24. and 25. bookes of the Hiſtorie of *Paulus Iouius*, in the 18. booke of *Guicciardins* Hiſtorie of *Italie*, in the 6. book of *Sleidans* Commentaries, in the 6. book & 41. cha. of the French Annals of *Francis de Belle-foreſt*, alſo, in the hiſtory of the life & deeds of *Charls* the 5. by *Zenocarus*, & other writers of the Germã affaires; yet for all that hee hath left the accompliſhmẽt of this propheſie to ſome other *Charles* then himſelfe, either now liuing or that ſhall be hereafter; as the tenure of the ſame compared with his deeds howſoeuer glorious, will abundantly and cleerely euince. As for any perſonall application, I for mine owne part will not preſume to make any, for I loue not to be cenſured,

neither for a falſe prophet, if mine application ſhould faile, nor for a flatterer.

SECT. VI.

A propheſie of S. *Seuerus* Biſhop of *Rauenna.*

OVr third Iurer ſhall bee S. *Seuerus* Archbiſhop of *Rauenna*, one of whoſe propheſies is thus, Woe vnto thee thou City of the *Gentiles*, thou Citie of riches, woe vnto thee in the beginning, but thou ſhalt reioyce in the end: woe vnto thee thou Citie of Philoſophers, for thou ſhalt be ſubdued, woe vnto thee *Lumbardie*, for thy towers of ioy ſhall be broken downe, &c. All the Tyrants ſhall bee put out of Gods Church, and there ſhall be made a generall conuerſion vnto the faith of Chriſt by the great Lyon. And as S. *Seuerus* hath propheſied that the Lyon-King ſhould conuert other Nations and Countries to the faith: So hath *Sibylla Erythræa* foretold the conuerſion of the ſame Lyon vnto the faith, and likewiſe how that God ſhould employe him in the working of the ſubuerſion of ſuch Countries and Kingdomes as are enemies to Chriſt, namely the Turkes. The ſaid *Sibyllas* Prediction or Oracle, according as it is ſet downe in the Imperiall Manuſcript which is in the Library of Saint *George* in *Venice*, is thus in Engliſh; The daies ſhall come wherein the vertue of the cleanſing of Baptiſme by water ſhall be had in great eſtimation, and the Lyon Monarch ſhall be conuerted to the Lambe,

An Oracle of the *Sibylla* had out of an Imperiall manuſcript of the Lybrary of S. *George* in *Venice.*

Lambe, and shall be made famous and celebrious vnto all, and shall subuert Kingdomes.

SECT VII.

OVr fourth Iurer shall bee S. *Cataldus Finius* Bishop of *Trent*, one of whose Propheſies is thus in English, When *Rome* beginneth to heare the lowd bellowing of the fat Cowe, *Italie* shall beginne to languish with dissensions and ciuile warres: for there shall be great Emulations and hatred betweene the winged Serpent, or the Dragon, and the Lilly-bearing Lyon, &c. Woe to thee *Ligury*, woe to thee *Flanders* full of bloud, woe to thee *Lumbardy*, when as the degenerating bastardly Serpent shall enter into thy Medowes to destroye thy flowers, &c. Alas, alas, weepe thou vnhappy *Babilon*, the damned pit of Priests, for the daies of affliction shall come vpon thee; to the end, that like vnripe corne thou mayest suffer a threshing for thine iniquities. Kings shall come against thee from the foure corners of the Earth, and they shall gather together the holie ones of God, least they come into Iudgement. *Nostradamus* likewise telleth, that the Romaine power shall be brought downe by the occasion of secret hatred and ciuile debates.

A propheſie of *S. Cataldus Finius* Bishop *Trent.*

A Prediction of *Nostradamus* Cent. quade. 64

SECT. VIII.

A Prophecie of S. *Vincent* a Dominicane Frier had out of an olde booke in the Librarie of S. *Marie* the new of *Florence*.

OVr fift Iurer is S. *Vincentius*, of whoſe propheſies one is thus; When as thou ſhalt ſee that the firſt Bull belloweth in the Church of God, then ſhall the Church beginne to halt: but when thou ſhalt ſee three other ſignes, the Eagle conioyned with the Serpent or Dragon, and the ſecond Bull bellowing and the Serpent hyſſing, then ſhall there be a time of tribulation, for from the Weſt ſhall be called by the ſecond Bull and Serpent a King of great name, who ſhall deſtroy the Kingdomes of the Aſſirians, and hauing caught his pray and let a part of it goe, ſhall returne againe vnto his owne ſafe and ſound: which being done, there ſhall ariſe a counterfeit King, who ſhal chaſe the Serpents to their holes. Woe ſhall be then to the inhabitants of *Sicilie* and *Ligurie*, for they ſhall ſee that which they cannot eſchue. At laſt by the permiſſion of God, the ſecond Bull ſhall bellow, and then ſhall be as it were a Schiſme in Gods Church, and two Popes, for one ſhall be choſen that is a Sciſmaticke, who ſhall chaſe thē true or right Pope to *Venice*, and the Apoſtolick Sea of Gods Church ſhall be taken by force. Then there ſhall enter into *Italie* three moſt puiſant armies, one from the Weſt, another from the Eaſt, and the third from the North, which ſhall fight together, and there ſhall

ſhall be ſuch bloud-ſhed, as the like hath not beene ſeene in *Italie* ſince the world began: and the Eagle ſhall take the counterfeit King, and all things ſhall be ſubdued and made obedient vnto him, and there ſhall be a newe reformation in the world, but woe and woe againe ſhall be then to the ſhauen order, for the ſect of deuiſers and attempters ſhall ceaſe.

The ſame S. *Vincent* in his treatiſe *Of the end of the world*, entreateth of theſe foure things; of the fall and ruine of the Spirituall life, of the diminution of the Eccleſiaſticall dignity, of the failing of the Catholick faith, and of the comming of two kindes of Antichriſts. The one he calleth a pure Antichriſt, or a profeſſed and meere aduerſarie of Chriſt and Chriſtians, the other hee calleth a mixt kinde of Antichriſt, and this ſhall be (ſaith he) an euill Pope made by a certaine euill Prince of great power, who ſhall place his euill Pope aforeſaid *In Campo Prouincia Babilonis, id eſt confuſionis, quia tunc non erit niſi confuſio*, in the field or plain of the Prouince of *Babilon*, that is to ſay, of confuſion, becauſe there ſhall be nothing then but confuſion, (ſaith he) and vnto this mixt Antichriſt many Prelates ſhall adhere: The Church (ſaith the ſame S. *Vincent* in that treatiſe) at firſt was of Gold in the daies of the Apoſtles and Martyrs, afterwards it became like vnto Siluer, which is leſſe worth then Gold; for the ſtate of Religion was brought lowe by the meanes of the *Arrian* hereſie: after that the Church became

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as of Braſſe, becauſe the word of God was not preached; and againe after that, it was turned as it were into Iron; and this is the time (ſaith he) wherein we are now. For like as Iron is hard, harſh, ſtiffe, vnbowable, and cannot be brought into any good ſhape but by the force of the hammer and fire, ſo fareth it with the Chriſtiantie or Religion of this preſent age. O how is the Image debaſed from Gold to Iron? and how is it becom worſe then it was? now (ſaith he, ſpeaking of the Romiſh Clergie) are our Prelates full of Pride and Vanity, of Pompe and Simony, of Auarice & Luxurie, placing Religion in the quantitie and waight of earthly things, and caring but little for the true Gold of the Church &c. The religious orders are become vnto mens ſoules the way of perdition, which ought to be the way of ſaluation. The Prieſts fiſh & hunt after preferments & honors, not after honeſt mãners & godly liuing. They are ignorant and vnlearned corrupting the whole world. They are obſtinate and headie, full of talke, but voyd of truth; ſo that with ſorrow we may ſay it, that that Propheſie is now verified in our time: How is the Golde dimmed, and the good colour thereof changed, and the ſtones of the Sanctuary ſcattered in the corners of euery ſtreete? For now both the Golde of a good life is obſcured, and the good colour is changed, euen the word of the Euangel, which painteth the ſoule of man with diuers colours, that is, with diuers vertues, is turned into a newe ſhape; becauſe

Lament 4. 1. *Ierẽ.*

becauſe the vnderſtanding of holy Scripture hath borrowed a ſtrange colour from Philoſophers: for the moſt part of Preachers preach now a dayes not the ſimplicity of the Goſpell, but the ſubtilty of *Ariſtotle*. In which words the holy man taxeth the nice and ſubtill kinde of diuinitie deuiſed by the Schoolemen. We haue likewiſe (faith he) drunke water for money, that is to ſay, we haue beene made to buy with our money the holy Sacraments, which are the inſtruments of Gods free grace ſignified by the water: for now al our Prieſts are guilty of Simonie. In the which words S. *Vincent* manifeſtly findeth fault with the Church of *Rome* for her ſelling of ſpirituall things; and ſo did the learned Monk *Baptiſta Mantuanus* complaine of the ſame abuſe in the third book of his *Calamities*, in theſe words,

Venalia nobis
Templa, Sacerdotes, Altaria ſacra, Coronæ,
Ignis, Thura, Preces, Cœlum eſt venale Deúſq;

SECT. IX.

OVr ſixt Iurer is S. *Cyrill* the Hermit, ſaying, that before the Church be renued, God ſhal permitte great Schiſmes and diſſentions to ariſe betweene the Emperour of *Germanie* and the *Italians* in the ordayning and election of the Pope, and that the Emperour of *Germanie* with an armed hand ſhall enter into *Rome*, and practiſe great

A prophefie of S. *Cyrill* the Hermite.

great ſeuerity vpon the Clergie, puniſh the proud Prelates, and the ſhauen Prieſts. The which thing ſhall make many of them to flee to the mountaines and woods, and a great many ſhall doe away their ſhauē crownes, (and Abbot *Ioachim* ſaieth euen the ſame vpon *Ieremie*) at laſt (ſayeth he) when the Thornes and Brambles of troubleſome euill men are once rooted out, an holy man ſhall come that ſhall pacifie the Eagle towards the Church. And hereunto muſt be referred the Prediction of *Capiſtranus* the Franciſcane Fryer, ſaying, that thoſe that ſhall be left behinde after ſo great a bloud-ſhed, ſhall wonder at the peace and ſimplicity which ſhal follow by the meanes of the peace-maker. The ſame *Capiſtran.* telleth how that the King of *France* ſhall fight earneſtly againſt the aduerſaries of Gods word, as alſo that the Sea of *Rome* ſhall be tranſlated to *Mentz*; meaning, belike that the Emperour of *Germanie* that ſhall reforme the Church, ſhall create the Archbiſhop of *Mentz* that ſhall be then in thoſe dayes Biſhop or Patriarch of the firſt Sea. *Michael Noſtradamus* hath alſo foretolde how that by the power of three temporall Princes, the holy Sea ſhall be tranſlated elſewhere, ſaying in his 8. Centurie and 99. quadrin.

A Prediction of *Ioannes Capiſtranus* an Italian & Franciſcane Frier.

A Prediction of *Noſtradamus* the Aſtrologian.

Par la puiſſance de trois Roys temporels,
En autre lieu ſera mis le ſainct ſiege.

The ſame *S. Cyrill* ſayeth, that there ſhall be a great Tribulation, and that a new order, and a new Reformation ſhall be in the Church, and

Another Propheſie of *S. Cyrill* the Hermit

that

that there shall be in *Italy* and *Romanie* many false Bishops, before the reformation be brought to passe. Not vnlike vnto this is a certaine Oracle attributed to the *Sibylle* of *Creete*, bearing that there shall be three adulterous husbands of the Church of *Rome* (meaning such as shall make her commit spirituall fornication) and one lawfull, who though he be like a Cocke feeble & weak of voyce, yet shall he devoure the rest; afterwards the best cocke that euer was shall crowe, and a reformation shall be made in the Church.

An Oracle of the *Sibylle* of *Creete*.

SECT. X.

OVr seauenth Iurer is S. *Thelesphorus* the Hermite, who foretelleth how that the Emperour of *Germanie* shall create a Germaine Pope, that *Rome* shall be shaken, that the Turkes shall pollute *Venice*, and the Romaine Empire, and destroy the carnall Church: that the Turkes, Tartars and Moores shall strike *Hungarie*, *Germanie*, and *Rome*. That a certaine Angelicall Bishop or Pope, together with a king of *France* chosen Emperour, and crowned with a crowne of thorne, shall reforme the Church, and make the Gospell be preached through the whole world; so that from thenceforth the Romaine Bishops shall renounce their temporall state and power, and onely meddle in spirituall matters. Hee foretelleth that there shall be a great tribulation of the Clergie, and that the finall cause thereof is the

A propheſie of S. *Teleſphorus* ỹ Hermite

future reformation of the Church. In his Epiſtle to *Anthonie* Duke of *Genua*, he inſerteth diuers Reuelations touching the mutation and change of the Latine Church: and amongſt other things he affirmeth that many Popes ſhall perturbe the whole world, and bring the Countries of *Germanie* into errour. And then at laſt (ſaith he) the beſt Cocke that euer was ſhall crowe, to wit, the Angelicall Biſhop, who ſhall be lawfully called to the chaire of S. *Peter* by almighty God, as once was *Aaron* among the Iewes. He ſhall bring the chriſtian faith to the ſame ſtate it was in when Chriſt and his Apoſtles firſt planted it, and ſhall baniſh away from thence all hereſies, ſimonies, and other abuſes. He ſhall reforme and remoue the exceſſe of Prelats, and chaſtiſe ſuch as haue deuiſed fables, new conſtitutions and precepts, and impoſed ſuch burthens vpon others, as they themſelues could neuer beare. And as for that he ſaies, a King of *France* ſhall be crowned Emperour, it is to bee noted, that there are diuers predictions which doe ſeeme to import and promiſe no leſſe. And amongſt the reſt, there is one that beginneth, *Surget Rex ex Natione illuſtriſſimi Lilij, &c.* Which promiſeth that a King of *France* ſhall ſubdue many Nations and peoples, burne both *Rome* and *Florence*, and chaſtiſe many of the Clergie. Hee ſhould likewiſe ouer-runne the Turkes, Barbarians, and Iewes, and make an Edict that who ſo euer doth not worſhip Chriſt crucified, ſhall be put to death. There ſhall bee none

An ancient propheſie touching a King of *France*.

none able to resist him, because the arme of the Lord shall bee alwaies with him, hee shall beare dominion ouer the whole world, & shall be called the rest & peace of Christian people, and shal end his daies in *Ierusalem* vpon mount *Oliuet*. And S. *Brigide* alleaged by *Aytinger* foretelleth, how that out of the Westerne part of the world shall spring a Lilly, which shall grow to a thousand thousands in the Virgin-Land, & shal be stronger than the Cedar, & recouer the things that are lost & with his odour or sweet smell, perfume, & as it were bewater the infected and poysoned parts of the world. The which Prediction *Wolfangus Aytinger* afroesaid hath expounded of the King of *Frãces* conquering of *Italy* & *Naples*, which is past, but the meaning of it seemeth to bee farre otherwise, to wit, that the Lilly-King shall recouer the Virgin-Land of *Palestine*, commonly called the *Holie Land*, and shall water and bedewe the infected Countries and corners of the world, with the liuing water of Christian Religion, which shall cleane wash away from thence the filthie infection and pollution of Paganisme, Mahometisme and Iudaisme, according to the prediction of S. *Seuerus* cited before, bearing that a generall conuersion shall bee made vnto the faith of Christ, by the meanes of the French Lyon: and likewise according to a propheste attributed vnto *Cataldus Finius* Bishop of *Trent*, which beareth that among the Lillies shall arise a comely Prince, having a new name amongst

A prophesie of S. *Brigide* touching a Lilly-King that shal recouer the Holie-Land, *lib.* 4.

Propheties of S. *Seuerus*, and S. *Cataldus*, touching a king of *France* that shall recouer the holy-Land, vanquish the Turk, and restore the Empire.

the kings of that Country, and whoſe nature and Nation ſhall haue a reſemblance with his name. Vnto him ſhall the whole world doe homage, when the high oake is fallen, and when hee hath ſtricken downe the prickly Beare (meaning the Turke) happy and bleſt ſhall his yeares bee from the Weſt to the Eaſt, from the Eaſt to the cold quarter, & from the North to the warme South, &c. This flouriſhing or flourie Prince, bearing the new name, ſhall plant the vine of our Sauiour: vnto him all Nations ſhall ſubmit themſelues, and the crowne of the Eaſt ſhall be giuen him to keepe. And *Aytinger* alleageth out of the Legend of *Charles* the Great, a prediction, which beareth, that in the laſt times there ſhall ariſe a Prince ſprung from the foreſaid Emperour *Charles*, which ſhall recouer the land of Promiſe, and reforme the Church, and ſhall be Emperor of *Europe*.

A propheſie alleaged by *Aytinger* out of the Legend of *Charles* the Great.

SECT. XI.

IN a certaine old Booke had out of the Biſhop of *Limoges* Librarie in *France*, there are ſome two or three Propheſies amongſt the reſt, concerning the *Britaines*, which ſhall be alleaged in another Diſcourſe; and amongſt them there is one, which beareth, that from the time of *Salomon*, who had all the knowledge of the world, to this time foorth, Iudgement & vnderſtanding ſhall

A prediction of a wiſe reforming king.

shall grow, and like vnto him shall arise a wise heire, who by his wisedome shall reforme the whole world, being so wise that men may rightly call him the Wisedome of *Salomon*. *Iohannes Amatus* in the third booke of his French propheticall *Pleiades*, dedicated to King *Henry* the 4. alleageth a certaine prediction of an vncertaine Authour, in this manner, being translated into English: I fore-see great wars & combats, with extraordinarie shedding of bloud, through the occasion of the first or chiefe men of the kingdōc; I do see wars, the furie wherof shall last long, Prouinces denuded of their people, & kingdoms in combustion. Many strong holds & noble houses shall be ruinated, & the Cities shal be forsaken of their Inhabitants, and in diuers places the ground shal lie vnlaboured. There shall be made a great slaughter of the Nobilitie, & the cheefe persons shall be brought to ruine, and there shall be nothing but deceit and fraud amongst them, whereupon shall ensue the foresaid great confusion amongst the kingdomes and people of the world. There shall be likewise a great mutation and change of the Kings and Dominators. The right hand of the world feareth the left, and the North preuaileth against the South. A Mercuriall *Heros* (that is a certaine wittie, learned and eloquent Prince) shall by little and little and as it were by degrees attaine to the Kingdome or Empire; and there shall be a new King, which like vnto the Cedar of *Libanus* shall surmount all the

A Prediction cited by *Ioannes Amatus* touching a great change to be made by a certaine wittie, eloquent, and learned Prince.

the reſt. As a louer of Iuſtice and right, he ſhall not ſwerue from the plain path-way of the ſame. He ſhall make a change of Religion, when as he holds in his hands the reynes of the Empire or Kingdome, the King, the Nation, and the Religion or law, I ſay, ſhall taſte of an admirable change &c.

A notable predi-ction of *Gamaleo*, inſerted in his Epiſtle to Pope *Boniface* the 9

And hereunto belongeth a certain Revelation of *Gamaleo* the propheſier, inſerted in his Epiſtle to Pope *Boniface* the 9. ſaying, Behold from the South came forth an armed man, of low ſtature, cloathed in red, with a crowne made of Rubie on his head, hauing in his right hand a royall Pome, or a golden Monde, with this Inſcription, *Omnia regna Mundi ſub pedibus meis*; All the kingdomes of the World vnder my feet. And a certaine creature of God ſaid to me, This is that great King of the Lilly-field from the South that ſhall diſplay his banner, and take the holie Empire from the Germaines; for after ſome yeares paſt he ſhall be crowned Emperour by the Pope. And like as by the Pope and the Clergie many kingdomes & Principalities haue been brought to nothing, and deſtroyed, ſo ſhall the Empire bee taken away by the Pope from the moſt puiſſant Germaine Nation. Then ſhall they enter into debate touching their right, and being on the point to fight ſhall fall into ſnares. For that coronation and confirmation of the Emperour aforeſaid, ſhall bee the fountaine and ſpring of much contention, and of many euils, and the occaſion

occasion of great desolation to the whole Clergie, which shall be despised, and vsed in most vnworthie manner, and then many heresies shall arise. The treasure of *Babilon* shall bee diuided amongst the Princes, the Nobles, and the Citizens; and *Castile* shall ouer-rule the Clergie: meaning (as I take it) that the King of *Spaine* shall be acknowledged the politicall head of the Church within his dominions, as reason would, he should bee. But after the coronation of the foresaid Emperour (saith *Gamaleo*) the *Germaines* shall choose one of their owne Princes, whose name shall beginne with one of these 8. letters, *B*, *C*, *D*, *F*, *G*, *P*, *Q*, *T*, and hee shall arise out of a certaine High-landish Country of *Germanie*, being (as it were) the very buckler and shield thereof. He shall call a counsell at *Aix* or *Aquisgrane*, and if it take effect, the Germaine Princes shall make *Mentz* the Patriarchs seate, and he shall crowne the Emperour of *Germanie*, whome they shall choose. And to him appertaineth this title, *Terribilis es*, thou art terrible; for he shall display his banner, and take vp armes against the Roman Emperour of the Lillie-field, and hee shall vexe and wreake the Citie of *Rome*, and the maiestie of the Romaine Empire shall be no more in estimation, but the Germaine Empire onely shall be in renowne. Then shall all manner of vice and dissolute liuing spring vp in *Italie*, and the whole people thereof shall be subdued by the new Emperour, and redacted to an vnspeakable pouerty

of eſtate. The Pope ſhall not be ſuffered to enioy any longer his old dignitie, pompe, power and ſtate; all the Biſhopricks ſhall be ſubiect vnto *Caſar*, and euery Biſhop ſhall teach and preach the goodnes and good word of God in his own Dioceſſe: for the thunderbolts of the Buls of *Rome* where *Peter* and *Paul* once dwelt, ſhall not be in force any more. Neither ſhall men in thoſe daies haue any need of the Citie of *Rome* as now we haue, for men to runne thither; but there ſhall be a certaine Patriarche of *Mentz*, ſuch another as now *Conſtantinople* of *Greece* hath. By the which prediction and others the like, is ſignified, that there ſhall be a great ſchiſme & diuiſion, both in the Empire and in the Church, ſo that there ſhall be at once two Emperors, & two Popes, the one a Germaine, the other a Romaine; for as the Germaine Emperour ſhall depoſe the Pope of *Rome*, becauſe (as I take it) of his auerſneſſe from the glorious worke of the Churches reformation, and appoint one more moderate and peaceable to be Biſhop or Patriarche of the firſt Sea; to which purpoſe *Noſtradamus* the French Aſtrologian hath fore-told, that the holie Sea ſhall be tranſlated elſwhere by the power of 3 temporall Princes, and both the Franciſcane Italian Frier *Capiſtranus*, and *Gamaleo* aforeſaid haue fore-told that it ſhall bee tranſlated to the Citie of *Mentz*: ſo ſhall that depoſed Romaine Pope depriue the foreſaid Emperour of *Germanie*, and create another of his owne humor, and enſtile him

Propheſies of *Capiſtranus*, *Gamaleo*, and *Noſtradamus*, touching the future tranſlation of the Apoſtolicall Sea to the Citie of *Mentz*.

him Emperour of Romanies; the which double ſchiſme ſhall be the occaſion of ſo great warres and diuiſions, as that the Turke ſhall take occaſion thereof to ouer-runne and conquere all Chriſtendome: or rather the Turke ſhall be ſued vnto for ayde of one of the parties, who ſhall bee right glad to finde ſo good an oportunitie to worke his will. And truely S. *Teleſphorus* foretelleth that a certaine Emperour ſhall ioyne vnto himſelfe the Sarazens & Turks which ſhall ouerrun *Hungarie*, *Italie*, and *Germanie*, with great deſtruction. And *Ioachimus Abbas* vpon the 17. of *Ieremy* propheſieth, how that the Empire of *Germany* ſhal depart from the obedience of the Church of *Rome*, & that the ſame Church with the Colledge of Cardinals ſhal be diuided. And the frēch propheſier *Noſtradamus* fore-telleth, that new quarrels and ſchiſmes ſhall ariſe amongſt the red hats, at the election of the *Sabinian* Pope, and then (ſaith he) ſhall *Rome* be hurt by thoſe of *Albanie*. The ſame Abbot *Ioachim* foretelleth likewiſe there, that the Romaine Empire ſhall make a league with the *Sarazens*, which ſhall afterwards riſe vp againſt the Church, and make her deſolate. And S. *Seuerus* Archbiſhop of *Rauenna* fore-telleth, how that the great French Lyon ſhall goe out againſt the Eagle, (to wit, the foreſaid Romaine Emperour whome the Pope ſhall create in deſpight of the Germaine Emperour) and ſhall ſmite his head, ſo that there ſhall be a great warre, and a ſtrange mortality. One of

A propheſie of S. *Teleſphorus* the Hermite.

A propheſie of *Abbot Ioachim*

A Prediction of *Noſtradamus, cent. 5. quad. 46.*

A propheſie of S *Seuerus* Biſhop of *Rauenna.*

them ſhall looſe (ſaith he) and ſhall flie into *Turkie*, and there ſhall gather ſtrength, and one of them ſhall ouer-come, (to wit, the Lyon) and ſhall raigne long in his kingdome, and all the Tyrants ſhall be chaſed out of Gods Church. As alſo a generall conuerſion ſhall be made vnto the faith of Chriſt, by the meanes of the great Lyon. And the prediction of the Franciſcan Italian Frier *Capiſtranus*, The Eagle ſhall make a neſt to his young ones on the top of an high tower, but the Lyon ſhall deuour them, is to be vnderſtood of the deſtruction of the ſame Romaine Emperour, that ſhould ſue for the Turkes aide, or elſe of the Turke himſelfe after that he hath ſubdued the Empire. Likewiſe *Hildegaſtus* the French Philoſopher and Propheſier, and Councellor once to King *Childerick*, foretold that the Eagle ſhould be ouercome of the Lyon, as *Humbaldus* cited by *Trithemius* in his French Originalls and Annals, and *Texera* in the Genealogy of King *Henrie* the 4. doe teſtifie, ſaying,

A Prediction of *Capiſtranus* the Franciſcan Frier.

A prediction of the French Philoſopher *Hildegaſtus*.

Magnus ecce Deus dabit franco Lupanaria caſtra,
Et franget Aquilam Leo ſerpente colliſam.

SECT. XII.

BVt for the better vnderſtanding of the predictions aforeſaid, and others the like, wherein mention is made either of a riſing of certaine Princes againſt the Eagle, or of the Eagles afflicting

ting of the Church of *Rome*; it is to bee noted that there be two Eagles of a verie different disposition, mentioned in such propheticall writs, the one friendly, the other hostily affected to the Church of *Rome*; both which it seemeth that the *Erythræan Sibylle* hath pointed out, saying, after the first Eagle comes a second, which shall kindle fire in the bosome of the Spouse of Christ. Wherevpon *Abbot Ioachim*, who alleageth the same, writeth thus; I cannot tell with what spirit the *Erythrean Sibylle* was enspired, when as after the first Eagle she bringeth in the second, dost thou not see, saith hee, that like as the Romaine Empire hath beene the erection and raiser of the Church of *Rome*; so in these last daies shall the same Empire be the deiection and chastiser of the same Church; (to wit, because of her abuses.) And therefore the same *Ioachim* both vpon the Reuelation of S. *Iohn*, and vpon the Prophesie of *Ieremie*: (and so doth S. *Brigide* in her Manuscript Reuelations) foretelleth how that God will stirre vp the hautie *Germaines* against the Church; and that because the Romaine Clergy trusteth more to the power of man, then of God, therefore shall the ship of S. *Peter* be tossed and troubled with hostile incursions and terrible assaults &c. And so let the Church of the west take heede, least the French power wherein she confides, proue no better then a staffe of Reed, wherevpon if any one doe leane, it pearceth through his hand. For the *Germaines* shall make a league

An Oracle of *Sibylle Erythræa*, alleaged by *Abbot Ioachim* vpon *Ieremie* 34. 51.

A Prediction of *Ioachim* vpponthe 17. c. of the *Reuel* & the 2. cap. of *Ieremie*, of a certain league of the *Germans* and French against the Church of *Rome*.

with the King of *France*, during the which the Church ſhall beare the croſſe of Lamentation vpon her owne ſhoulders; and in the Land of the Moone about the Weſterne ſea, great euils ſhall be ſeen vnder the new Monarche (meaning great afflictions to the Romaine Clergie) then the Romaines ſhall ſtumble and halt in the faith; the which thing hath not beene heard tell off in the daies of old. Perillous times are at hand in the Church of S. *Peter*, and amongſt the Cardinalls new euils ſhall ariſe within ſhort ſpace. The ſame thing and almoſt in the ſelfe ſame words hath beene fore-told by *Ioannes a Lichtenberge*, ſaying, that the Germaine *Scorpioniſts* ſhall make a league with the King of *France*, by vertue whereof, the Church ſhall be brought to beare the croſſe of Lamentation vpon her owne backe; and then (ſaith he) ſhall ariſe in the Church a new order, and a new reformation. The Weſt (ſaith *Reynardus*) ſhall caſt out the Eagle (to wit, that Roman Emperour whome the Pope ſhall create in deſpight of the Germaine) ſo his young ones ſhall mourne, and his owne ſhall teare his skinne, and hee ſhall ſit naked, ſeeking ſuccour, but finding none: wherefore hee ſhall flie to the South for ſuccor (to wit to the Turke) to recouer the things loſt, &c. Then a great Eagle ſhall ariſe, and who ſhall be able to reſiſt him hauing power giuen him of the moſt high? He ſhall carrie away with him by conqueſt three Kingdomes; alas and woe is mee ſhall the people crie, for hee ſhall ſpread forth

A prediction of *Ioannes Lichtenberge* touching a certain future Germaine-French league for the reformation of the Church of *Rome*.

A prediction of *Reynardus Lollardus*.

forth his two wings to the prey, whet his clawes catch, and open his bill to deuour. Hee ſhall exceedingly trouble whole Townes and ſtrong holds with the ſound of his wings; and there ſhall be a great Lamentation and bitter, the like whereof hath not beene heard in the daies of olde. He ſhall foyle the Lillies in the Land of *Virgo*, the Sun it ſelfe ſhall be ſad to ſee him, and ſhall mourne with the Lyon. In the which prediction the Eagle ſeemeth to be none other but the Turke, who being brought in by the Romain Emperour mentioned before, ſhall ouer-runne *Hungarie*, *Italie*, *Venice*, and *Germanie*, and mightilie trouble *Spaine*, and *France*. The which things haue beene fore-told by diuers both ancient and moderne Propheſiers. For ſo ſaith *Bemechob* Biſhop of *Patara* in the propheſie hee hath tranſlated out of Hebrew, the which *Baptiſta Nazarus* hath alleaged in his Italian diſcourſe vpon the future and expected victorie againſt the Turke; if it be not the ſame with that of S. *Methodius*, as vnto vs it ſeemeth moſt probable. There it is ſaid amongſt other things, that the *Iſmaelites* ſhall poſſeſſe from East to West, and from South to North, that their yoke ſhall bee heauie vpon the necke of all Nations, & that none ſhall be able to reſiſt them, vntill a certaine determinate time be paſt. That they ſhal com forth of the deſert in the ſixt thouſand yeres, and vex mightily with warre *Spaine*, *France*, & *Germanie*, and put the Romanes to flight, and to the edge of the ſword. The ſame

A propheſie tranſlated out of Hebrew, touching the Turkes.

Baptiſta

Propheſies of *Methodius*, *Reynardus*, *Iuuenis Anglicus*, and *Noſtradamus*.

Baptiſta Nazarus alleageth there S. *Methodius*, and *Reynardus Lolardus*, ſaying the ſame, together with *Iuuenis Anglicus* foretelling neuertheles, that the Turke ſhall in end be ouer-come and killed at the golden Apple of *Agrippine*. He citeth likewiſe to the ſame purpoſe *Noſtradamus*, ſaying, that the diſcord of the Kingdomes and Countries of the Weſt, ſhall put a certaine great Prince of the Eaſt in hope of conquering the ſame; who ſhall come with great power and might to roote out Chriſtian people, and ſhall ſtrike a great terrour into the hearts of all men. But then the Eagle and the French Cocke ſhall be reconciled, and ſhall ioyne together to make reſiſtance againſt that Eaſterne Potentate, they hauing the ayd and helpe of the Lyon of the Sea. To the ſame purpoſe he alleageth *Sibylla Tyburtina*, who as *Godfridus Viterbienſis* writeth in the tenth part of his Chronicle, foretold many ages agoe how that the *Agarene* Tyrants ſhould diſpoyle *Tarentum* in *Greece*, with *Barra*, and many Citties of *Italie*, eſpecially *Rome*, aye vntill that by the meanes of certaine braue Princes, eſpecially ſuch as ſhall be of the French and German blood, whoſe names ſhould begin with *H.* and *F.* *Rome*, and the whole Romaine Empire be recouered againe out of the Turkes hands, and reſtored to the firſt eſtate. And not onely the *Sibylls*, but alſo *Hydaſpes* the ancient King of *Medes*, did foretell the lamentable deſolation of *Rome*, as amongſt others teſtifieth *Ioannes Wolfius* in his 16. Centenarie, alleadging to that

An Oracle of *Caſſandra* the *Sibylle Tyburtine*, alleaged by *Godfridus Viterbienſis*, & *Baptiſta Nazarus*.

A Prediction of *Hydaſpes* King of *Medes*.

that purpose *Wolfangus Lazius*.

The same *Baptista Nazarus* in his foresaid Italian discourse touching the Turkes, citeth likewise a certaine manuscript Prognostication of *Antonius Torquatus* the Italian Astrologian, saying, that the Turke shall wast *Apulia*, afflict the frontiers of *Italie*, *France*, and *Spaine*, and terrifie exceedingly all Christendome, but that Christ shal not any longer suffer or endure such a destruction of Christian people, but shall stirre vp against them, the furie of the Germaines, with the militarie prowesse and skill of the Spaniards and Italians, by the meanes whereof the power of the Turkes shall be brought downe and dissipated. S. *Cataldus Finetus* is likewise by him alleaged, foretelling that a King of the Lilly-field shall doe the deed, whome S. *Seuerus* calleth the great Lyon, and the Lyon of *France*; so doth he alleadge *Iuuenis Anglicus*, who in his 2. and 4. Bookes affirmeth, or rather foretelleth, that the English with the Venetians being combined together in an holy league, shal haue the chiefe hand in vanquishing the Turkes.

Strange predictiõs of *Paracelsus* presented to the Emperour.

Moreouer, *Theophrastus Paracelsus* the German Hermit & Phisition, in his Predictions presented to *Ferdinand* King of *Romaines*, & afterwards Emperour, the which *David Shramius* Pastor of *Newburge* in *Germanie*, hath translated out of Dutch into Latine, saith, that when a certain terrible eclipse of the Sunne is past, together with great invndation or ouerflowings of waters, that then

diuers tumults, ſeditions, battels, burnings, and bloud-ſheddings ſhall mightily moleſt the Northerne Nations, namely, *Brabant*, *Flaunders*, *Zeland*, and *Holland*. In thoſe dayes (ſaith hee) the Lilly ſhall wither, the ſame thing he affirmeth in his ſecond figured prediction, which beareth the picture of the three Lillies of *France*; the which euill God auert from that moſt noble Nation. The Eagle ſhall be diſpoiled of his feathers, and the bright eye of the world, euen the faireſt City brought into great danger. The Pomgranat ſhall be diuided, and the ſeeds thereof throwen forth: (meaning, that *Granado* in *Spaine* ſhal be afflicted) finally *Ottoman* ſhall preuaile euery where.

Strange Predictions of *Noſtradamus* the French propheſier.

And *Noſtradamus* in his firſt Centurie and 10. quadrin fore-telleth, that from the Eaſt ſhall come a Potentate with a Punicke heart to trouble the Countries about the Adriatic all Sea, and the heires of *Romulus*, whereat *Malta* and other adioyning Iſles ſhall ſhake and quake. And in the 93. quadrin he ſaith, that the parts of *Italie* about the Mountaines ſhall tremble. And in his 4. Centurie and 1. quadrin, that the Citie of *Venice* ſhall be rendered vp. And in his 2. Centurie 29. quadrin, that the Lord of the Eaſt ſhall riſe from his ſeate, and paſſe ouer the Alpes into *France*, and there beat all men with his Rod. And in the 3. Centurie, the 9, 32, 38, and 48, quadrins thereof, and likewiſe in the 7, the 34, quadrin, he meanaceth his natiue Country with feareſull afflictions to ariſe from their own ciuill diſſenſiõs,

and

and euen with so strange a mutation, as that the Salicke law shall faile. For so he concludeth the 38. quadrin of his 5. Centurie,

Qu'en fin fauldra la loy Salique.

And *Ioannes Amatus* who maketh so great reckoning of the Predictions of *Nostradamus*, as that hee hath translated them into Latine, and hath written Commentaries vpon many of them, entituling his worke *Ianus Gallicus*, doth in his prophetical French *Pleiades*, dedicated to King *Henrie* the 4. of famous memorie, alleage a certaine prediction, and applyeth it vnto the state of his own Country, and to the times after the 1580. yere, which telleth that great bloudshed and many battels shall happen through the occasion of the diuided Princes and Peeres of the Kingdome, wherevpon shall ensue a notable alteration in the state, lawes, and religion. The foresaid prediction beginnes thus, in French; *Ie preuoy de grãdes guerres et des combats, & des grandes effusions de sang, a l'occasion des premiers du Royaume &c.* The Latine originall thereof consists of 32. verses, and *Ioannes Wolfius* in his 13. Centenarie writeth, that it was had out of an old Manuscript in the Citie of *Auspourge*, it beginneth thus;

An old prediction alleaged by *Ioannes Wolfius*, and *Ioannes Amatus*.

Prælia magnatum video, cum sanguinis vnda, &c.

The same *Wolfius* in his sixteenth Centenary alleageth another Latine prediction out of an old Booke thus,

Another prediction alleaged by *Ioannes Wolfius*.

Cum Rex Henricus regnabit origine natus,
Hic Rex bis factus, tam re quam nomine gratus,
Lilia vir fortis ſocijs auellet ab hortis,
Rex cadet & vulgus, militia Francica, clerus
Ferro, peſte, fame, flammaq; ſitiq; peribunt.

That is to ſay, when King *Henrie* ſhall raigne twice made king, beloued both in word & deed, a certaine ſtrong man ſhall plucke the Lillies out of the French garden, the king himſelfe ſhal fall, and the people, both Clergie and Laity ſhall periſh by the ſword, the plague, famine, and fire. The which prediction (ſo farre forth as it portendeth any future calamity to *France*) I for mine owne part pray God may neuer proue true, eſpecially if that it hath beene vttered touching the times of famous K. *Henry* the 4. or of any that ſhall come of him.

Moreouer, *Noſtradamus* in his 1. Centurie and 49. quadrin, foretelleth that the ſame orientall Nations ſhall about the yeare 1700. ſubdue almoſt all the Northerne corner or quarter of the world. And in his 5. Centurie and 94. quadrin, that the great Duke of *Armenie* ſhall aſſault *Vienna* and *Collen*. And in his 3. Centurie the 78. quadrin he ſaith, that the chiefe of *Scotland* together with ſix of *Germanie* ſhall be taken captiue of the *Orientals* at Sea, and carried through *Spaine* into *Perſia*, and there preſented to their new King. The which thing ſeemeth to be according to the Propheſie of *Bemechob* or Saint *Methodius*, for it

faith not onely that the Sonnes of *Ismaell* shall subdue and bring into captiuitie and bondage *Persia*, *Syria*, *Africa*, *Grecia*, *Egypt*, with a great part of *Asia*, and that *Sicilie*, *Italie*, & *Rome*, with *Spaine*, *Germanie* and *France*, shall be vexed, and almost deuoured with warre, and many of them killed, and likewise many led captiue; but also that the Ilands of the Sea shall be in desolation, and the Inhabitants thereof part killed, part taken prisoners by the same Sonnes of *Ismael*. And yet for all their cruelties and victories, that same Propheſie promiseth, that they shall bee in end vanquished and ouercome of the Christians. Answerably whervnto the foresaid French propheſier *Nostradamus* in the Epistle Dedicatory of his 8, 9, and 10, Centuries to king *Henrie* the 2. and in diuers of his quadrins, as I haue noted in the margine, giueth out for a truth, that in end the Northerne Nations being confederated together shall preuaile ouer the Easterne, and that certaine Princes of the *Troisane*, *French*, and *Germaine* blood, especially two, (whome hee calleth brothers, not brothers) shall practise such proweſſe and martiall feates in bringing downe the Turkish Turbants, with all the *Arabian* troupes, that the Isle of *Rhodes*, and the Citie of *Constantinople* shall be seene to ouerflow with Barbarian bloud.

A propheſie of *Bemechob* or S. *Methodius*.

Nostradamus cent 2 quadr. 74 & cent. 5. quadr. 74 & 80. & cent. 6. quadr. 21. & 85. & cen. 10 quad. 86.

There is yet another notable Propheſie touching the Turkes afflicting of all *Italie*, the which *Ianſonius* in his *Mercurius Gallo-Belgicus* reporteth

A notable propheſie of the Abbot of *Werde* in *Calabria* found in his Sepulchre ſome 300. yeres & more after his buriall

to haue beene found of *Petrus-Paulus* an Abbot of *Calabrie* in the yeare 1593. in the meane time that his Maſons were caſting downe an old wall in his Monaſterie, and digging deepe to lay a new foundation; there they found a Sepulcher of ſtone, and therein a corps almoſt all conſumed, holding in the hand a plate of ſiluer with this inſcription, *Cum ſancta Ciuitas fulgebit ſplendore ſtellæ, ſol iterum me videbit, &c.* When the holy Citie ſhall be enlightened by a bright ſtarre, then ſhall the Sunne ſee me againe. This is the bodie of the Abbot of *Werde* of *Hydruntum*, buried the 27. of October, in the yeare of our Lord 1279. And vnder the head thereof was found a little Marble cheſt, and therein a leaden boxe containing a certaine parchment, wherein was written a Propheſie in old Characters, a part wherof is thus in Engliſh. In thoſe dayes many famous Cities ſhall periſh by ſpoyle both within and without, eſpecially in *Italie*, and both in the kingdome of *Naples* and in *Toſcanie*. Fearefull and terrible things, more then one would belieue ſhall come to paſſe, my natiue Country of *Hydruntum* ſhall be deſtroyed againe, and made deſolate by the Mahumetan Dragon. *Rome* ſhall be ſhaken in a notable manner, ſo ſhall *Florence* expecting a reuenge vnder her apoſtate Duke; the neſt of Philoſophers (meaning *Padua*) ſhall bee likewiſe ſhaken, and *Genua* ſhall incurre tribulation at the enemies hands, for ſo hath the Lord reuealed vnto me. The Turkes with their tongues of furie

ſhall

ſhall pollute *Venice*, the whole kingdome of *Sicilie* ſhall periſh, many Monaſteries ſhall fall through the poyſon of the Northern Eagle, and much blood ſhall be ſhed becauſe of the two battels of the French and Hollanders. O that the Lord would auert his anger. In the which propheſie what ſhould bee meant by the apoſtacie of the Duke of *Florence*, I cannot imagine, except he meane that a certaine Duke of that beautifull Citie ſhould reuolt from the corrupt Church of *Rome*, and ioyne with the Proteſtants. And as for the Northerne Eagle who ſhould make many Monaſteries to fall, it is no doubt to be vnderſtoode of a certaine *Germaine* Emperour that ſhal afflict the Church of *Rome*, becauſe of her abuſes. Of which thing wee haue ſpoken ſomewhat before: and therevnto may be referred a certain Oracle attributed to *Sibylla Cumæa*, alleaged by S. *Methodius*, or rather by his Commentator, *Wolfangus Aytinger* ſaying, that after a ſhort while an Eagle ſhall goe out from amongſt the rockes or cragges of *Germanie*, accompanied with many *Gryphons*, who bending his force againſt the holie Garden, ſhall chaſe him that ſitteth in the ſeat of the great Paſtor, from the fift clymate, euen from *Rome* into the ſeauenth; hee ſhall encounter with the Goſhawke, and deuoure him, and take vnto him his Neſt, and keepe it fifty yeares. There ſhall be no peace in the Virginall Land, to wit in *Italie*, and in the *Romane* Church; and the Nation without an head ſhall beare rule

An Oracle of the *Sibylle* of *Cume*.

in

in thoſe daies, and afterwards ſhall adhere vnto the great Eagle. So that, as I haue ſaid before, it is very likely that the Turke ſhall preuaile ſo far vpon diuided Chriſtians, that he ſhall take vnto himſelfe the ſtile of Emperour of *Romaines*, together, with the Eagle-enſigne of the Empire, aye vntill the Lyon of the Tribe of *Iudah* ſend forth from the wood the roaring Lyon to accuſe, condemne, and deſtroy the foreſayd tyrannicall Eagle for his manifold iniquities & cruelties practiſed vpon Gods people, according to the viſion of *Eſdras*. The which thing the *Erythræan Sibylle* ſeemeth likewiſe to haue foretold, when ſhe ſaith that after the firſt Eagle ſhall come a ſecond with one head (for he ſhall be Emperour of Eaſt and Weſt vnited in one) hauing threeſcore feet (for his Empire ſhall conſiſt of 60. kingdomes) with the colour and ſpight of a Panther, the ſubtiltie & craft of a Fox, with the terrour & fiercenes of a Lyon. And the good *Italian* Abbot *Ioachim*, who alleageth the foreſaid Oracle in his Commentarie vpon the 51. chapter of *Ieremie*, doth vpon the 4. and 5. chapters of the ſame Propheſie deliuer, that the Latine and Romaine Church ſhall ſuffer more grieuous euils then the Greeke Church hath ſuffered, becauſe (ſaith he) ſhe hath committed farre more wicked things then the other hath done. The Saracen Nation (ſaith *Ioachim*) ſhall be brought againſt both Churches, Greeke and Latine, although not for the conſumption of the faithfull, but for the purgation and

4. *Eſd. ca.* 11. 12.

An Oracle of the *Erythræan Sibylle*, alleaged by the *Italian Abbot Ioachim.*

and winnowing of the wheat, and the consumption of the chaffe.

The Eagle then which should bee ouercome of the Lyon, is either the Turke, hauing through the discord of Christians got into his hands the residue of the Romaine Empire, or else it is that Romane Emperour whom the Pope shall create of his owne accord, whome S. *Seuerus* calleth the blacke Eagle of *Ligurie*, or he of whome *Nostradamus* foretelleth, that he shall be borne nere to *Italie*, and cost the Empire very deere, for he shall ioyne himselfe with such (saith hee) as that he shall proue by that meanes rather a butcher then a Prince. And it is not vnlikely but that such an euill Emperour shall bee created by the euill Pope that shall be in those daies, as it were in despight of the German Emperour, that shall then goe about the reformation of the Church. The which Romaine Emperour S. *Vincentius* doth signifie by the Eagle that shall ioyne with the Dragon or Serpent (meaning either the Turke, or else that serpent-like Pope) by whose occasion or meanes the Turke shall bee brought in, to assist him and his foresaid new-made Romaine Emperour. Neither is it vnlike but that there may be such a wicked Pope in *Rome*; considering that the same S. *Vincent* in his Treatise *Of the end of the World*, foretelleth that a certaine Potentate of great power shall create an euill Pope, whome he enstileth a mixt Antichrist, as hath beene alleaged before: and that the titles of certaine

Nostradamus cen. 1. qua. 60

A propheſie of S. Vincent.

Titles of predictions touching certaine wicked Popes, had out of the Abbot of *Clunies* Library, but attributed by ſome to Abbot *Ioachim.*

ancient Predictions found in the Abbot of *Clunies* Librarie, and written ſome 500. yeares ago, as an olde booke of Propheſies printed at *Paris* doth beare, though ſome haue attributed them to *Ioachimus Abbas*, doe point at certaine wicked Popes, in theſe words; He ſhall follow the footſteps of *Simon Magus*, with the Keys he ſhall ſhut and not open, dying he ſhall drinke of the cup of the wrath of God, and ſome other the like to be read in that Booke. And S. *Ciryll* the Hermite in the 5. chapter of his Propheſies ſayth, that before the reformation there ſhall be many falſe Popes, or wicked Biſhops in *Italie*: and there is a prediction going vnder the name of the *Sibylle* of *Crete*, that there ſhall be three adulterous Spouſes of the Church of *Rome*, meaning that there ſhall bee ſuch Popes as ſhall make the Church cõmit ſpirituall fornication by Idolatry, ſuperſtition, and error. And *Noſtradamus* that the Roman Clergy in the yere one thouſ. ſix hundred & nine or 1619. (I know not whether) ſhall make choiſe of one iſſued from the company blacke and gray to be Pope, which ſhall proue the worſt that euer yet was; ſo that ſuch a Pope as this may well bee ſignified by a Serpent: but howſoeuer, the Turke may right well be called a Serpent. To which purpoſe, I haue read in a French Booke a Prediction thus, a great contention ſhall ariſe between the great Serpent and the ſtrong Lyon, being aſſiſted by many noble beaſts, the ſubtill Romaine Foxe ſhall be wounded with the paws and

A propheſie of S. *Ciryll* the Hermite.

An Oracle of the *Sibylle* of *Creete.*

A Prediction of *Noſtradamus* cent. 10. quadr. 19.

A prediction of a warre betweene the Lyon and the Serpent.

and iawes of the lusty Lyon, and his skinne torne in pieces, the which thing the great Serpent shall take mightily to heart, and shall likewise fall into the pawes of the generous Lyon. Likwise *Baptista Nazarus* writing of the future & expected victory against the Turk, telleth how that ancient Predictions do promise that there shall be an holie league between the Lyon & the mitred Lamb, & the crowned Cock against the dragon or Serpēt.

A prediction alleaged by *Baptista Nazarus*, of a certaine holie league to be between certain Princes & reformed Bishops of *Rome*

Vnio conspirat sancta in cursura colubrum.

Where, by the mytred Lambe is to be vnderstood, the Angelicall Pastour or the reformed and reforming Bishop of *Rome*, or first Patriarch promised by S. *Cyrillus*, and S. *Telesphorus*, as may appeare by their predictions alleaged before, as also by *Ioachimus Abbas*, *Merlinus Caledonius*, *Ioannes de rupe Scisa*, and others. As for *Abbot Ioachim*, in his Booke *Of the agreement of the two Testaments*, he doth foretell how that God shall raise vp certaine Popes or Romane Bishops, which shall reforme the Church, and restore the primitiue puritie of Gods worship. There shall arise (saith he) a man renowned for his great holinesse, preferred to sit in the Apostolicall Sea, who within a short while shall meruailously reforme the whole Church, and ordaine the Clergie to liue of the oblations and tithes. He shall likewise forbid the pompe and excesse of apparell, and all dishonest things, as also all lasciuious daunces and songs; he shall ordaine women to walke honestly and modestlie without gold and pretious

A prophesie of *Ioachim* the Italian Abbot in his booke of the Concord of the two Testaments.

ſtones, and make the Goſpell to bee preached euery where. This holie man ſhall continue in the Popedome but a ſhort while, euen foure yeares, the which being paſſed hee ſhall depart bleſſedly to the Lord. After him, God ſhall raiſe vp ſucceſſiuely other three moſt holie men, which ſhall confirme the ſayings & doings of their Anteceſſour, and reforme the whole Church, ſo that vnder their gouernment the ſtate of the Church ſhall bee renued, and theſe are called Angelicall Paſtors. To which purpoſe there is another prediction found in an old booke, thus; The afflictions of the Church and Clergie being paſſed, and after ſo many and ſo great tribulations, by the will of God a moſt holy man ſhall be choſen, perfite in all manner of perfection, who ſhall reforme the whole world in better, and ſhall bring backe all Clergie-men to the ancient and primitiue manner of liuing, according to the forme of the Diſciples of Chriſt: he ſhall conuert the Infidels, but eſpecially the Iewes, &c. and ſo ſhall there be one law, one faith, on Baptiſme, and one manner of liuing. And all Chriſtian people ſhall be of one mind, and of one heart, louing one another, and there peace ſhall laſt many yeares. But after that the world hath beene reformed to better, the malice of men ſhall againe awake, and they ſhall returne to the committing of the former euills, yea they ſhall do more wickedly then ere they did before; for the which cauſe God ſhall haſten the end of the world. And in the

Another propheſie found in an old book

Sibylles

Sibylles Oracles, there is amongst the rest one, which promiseth reformation to the Church, with peace and concord to Christian people, as we may read in the third booke of the said Oracles, set out by *Ioannes Opsopæus*, bearing that a good law or religion, together with iustice and righteousnesse shall come downe from heauen to visite men vpon earth, as also sound concord and peace, (then the which there is nothing more profitable vnto man-kind) with loyalty and loue. And the euil Religion or law, with enuie, spight, hatred, anger, violence, wrong, & deadly slaughter shall flie away from mortall men. There is also an Oracle of the same *Sibylles* in the foresaid third booke, which beareth that God shall send into the world an Emperour or King, that shall refresh all the world from bloody warre, hauing rooted out some, and contracted a league of amitie with other some. Neither shall he dispose of things according to his owne priuate fancie, but in his proceedings he shall follow the venerable decrees and ordinances of the Lord, and then shall the beloued people of the great God flourish againe. And of such a peace-making reforming Prince, as the foresaid foretold by the *Sibylles*. There is another notable prophesie written some 500. yeares agoe, had out of the Abbot of *Clunies* Librarie in *France*, as it is in an olde booke of prophesies printed at *Paris*, though I am not ignorant but that *Pasqualinus Regiselmus*, and *Ioannes Atrasder*, *Theophrastus Paracelsus*, and

An Oracle of the *Sibylls* li. 3. pag 246. 247

Another Oracle of the *Sibylls* lib. 3. pag. 268. 259.

Old prophesies had out of the Abbot of *Clunies* Library in *France*, but by some attributed to Abbot *Ioachim*.

Paulus Scalichuis Earle of *Scale*, with *Ioannes Wolfius* haue attributed the ſame to *Ioachimus Abbas*, and thinke that it is to be vnderſtood of ſome reforming Pope that ſhall bee in the latter daies, the which propheſie is thus in engliſh: Highly ſhall aſcend a certaine wight preuented with double honour, a louer of our crucified Lord, an entertainer and cheriſher of peace, and of an excellent wit, and yet thoſe excellent things which he doth intend, ſhall not be brought to paſſe: he ſhal make high things to fall, and lowe things to bee exalted; he ſhall beautifie the heauen (to wit the Church) ſhall cut downe woods and groues, reach forth his hand to the poore, and bee as a husband to the widows, and giue towards poore maids marriages. And then take heed thou black turning Sphere, (meaning the corrupt Church of *Rome*) leaſt thou be vexed of a winde from the North, in thy tribulation defend thy ſelfe with the croſſe. And againe; The man comming from the obſcure Center (that is, from a certain countrie of ſmall account) behold hee aſcendeth to double honours, euen hee that bringeth to concord and Vnion ſuch as are at diſcord and diuiſion, that turneth about the Moone, and doth beare in his hand a Raſor to ſhaue away and cut off all ſuperfluities; meaning the rabble of ſuperfluous and vnprofitable traditions and idle obſeruations in the Romaine Church. And againe, O thou Prince of ripe vnderſtanding, thou art called vnto high things, why art thou thus in an agonie

agonie within thy selfe? arise & be strong, kill *Nero*, (to wit, the tyrannicall Turke) & thou shalt be without feare, heale the wounded, (meaning the torne & diuided Empire) take a scourge into thy hands & kill the flies, (that is to say, the incorrigible corruptors of Gods Church) cast such as doe sell, to wit spirituall things out of Gods Temple, take vnto thee the cleare inlightened doctrine, preach the iust one (meaning Christ Iesus vnto the *Iewes*) inuite the circumcised ones, direct the Doue, (to wit, the Church) and slocken those that be a thirst.

SECT. XIII.

BVt the titles prefixed vnto the propheſies occurring in that olde booke of the Abbot of *Clunies* Library, which was mentioned before, are worth the noting, for some of them do paint out the corruption & deformation of the church of *Rome*, and othersome doe paint out her reformed estate. Of the first sort are these, *hypocrisie shall abound*, and in the prediction it selfe hauing the foresaid title, are these words, being translated into English; a wicked generation, the Beare feeding her whelpes in the Citie of *Rome*, *&c.* Thou deceiuest many most wickedly and miserably, vnder anothers skin or Fell thou hidest thy deceit within, but the Lord shall discouer thine hypocrisie, &c. seeing thou openest thy mouth to the world, how can it breath out the good

Diuers propheſies had out of the Abbot of *Clunies* Librarie, touching the deformatiõ & reformation of the Clergie and Church of *Rome*, by some attributed to Abbot *Ioach.m.*

good word of truth to thy little ones, or to the Citie? Another of the titles of the foreſaid firſt kind is thus, He ſhall follow the footſteps of *Simon Magus*; another, Confuſion and errour ſhall be on foote; another, He ſhall ſhut and not open with the Keyes; another, When he dieth ſhe ſhall drinke of the cup of Gods wrath; another, Thou haſt entred fraudulently or by guile, thou haſt ruled or raigned like a naughty *Nero*, and thou ſhalt die weeping and deſolate; and yet another, Againſt the Doue this vglie Image or ſhape of the Clergy ſhal fight. On the other part, the titles of ſuch Propheſies as do concerne the Church of *Romes* reformed eſtate, are thus, Hypocriſie ſhall be had in abhomination, Simony ſhall ceaſe, the power (to wit of the Chriſtian Empire) ſhall be vnited, Charity ſhall abound, the Maſſe or latine Seruice ſhall ceaſe, Reuerence and deuotion ſhall be augmented, Concord and agreement ſhall be among Chriſtians, One ſhall gather together the ſtarres, that they may giue light in the firmament of the heauen, (meaning that a certaine Prince ſhall call a generall councell for the cleering of the obſcured truth, and the reforming of the Church) and the red Flowers ſhall diſtill or drop downe a ſweet ſauoury water; meaning belike that from the Ile of *Britany*, eſpecially from the moſt happy Country of England: whoſe royall Enſigne is the vnited white-red Roſe, and as it were from the Moderate and Iudicious heads and hearts of her

Reuerend

Reuerend Prelates and Doctors, ſhall ſlowe and ſpring the ſweet water of ſound doctrine and diſcipline, that ſhall purifie and cleanſe the Church of *Rome* from all her corruptions and ſpots. And the Germaine Hermite and propheſier *Paracelſus* whome we alleaged before in his 26. Prediction, the Image whereof is a Crowne with a Roſe, or a Roſen Crown, with the letter *F* ſeated or planted vpon the ſame, ſpeaketh thus, The *Sibylle* hath made mention of thee, where ſhe ſaith, Thou *F* art worthily now in thy flower, for behold thou art ripe, and time doth finiſh thy perfection: all that the *Sbylle* hath ſaid of thee ſhall be fulfilled, yea, more things ſhall bee ſpoken of thee. The Summer that beareth the Roſe, is that contentious time wherein all things ſhall be diuided. A ſure argument, that that thing ſhall periſh which man hath built vpon the ſand: but thou ſhalt tranſforme and change the ſandy foundation into a rocke, wherat al men ſhal exceedingly wonder. By the which prediction, is imported that a certaine Engliſh Prince whoſe name ſhould begin with *F*, as for example, *Fridericke*, *Francis*, or *Ferdinand* ſhall hereafter performe matters of greateſt moment for the good and glorie of the Church and Empire. And in another of his predictions, after that he hath foretold that great calamities ſhall befall to *France*, *Flanders*, *Brabant*, *Zeland*, and *Holland*, and to the whole Empire, with *Granado* in *Spaine*, and that *Ottoman* ſhall preuaile euery where, and the Eagle obay him in all

Notable Predictions of *Paracelſus* the Germaine Hermite.

things, that the people of the Eaſt ſhall obtaine great victories, and ſhall hold that ſtately golden Tower; finally, that the headleſſe people *(gens Acephala)* ſhall not be free from perill: after, I ſay, that he hath foretold theſe things, he addeth, that the Lyon which hath the blew and white to his fellow, ſhal aſpire to a great height. Beware (ſaith hee) thou moſt beautifull Citie, which haſt hitherto been the eye of *Europe*, *&c.* Truly, the people of the earth in thoſe daies ſhall be in a ſtrange cõmotion, neither ſhall they care for fraternitie, or affinitie, or friendſhip. The Lyon ſhal cõtract a league of amitie with the fiſh (meaning, with the *Venetians*) and a faire Crowne ſhall be put vnderneath his cap, &c. A Pearle that hath beene long time loſt, ſhall be found of a very meane man, and enchaſed in gold, and preſented vnto the king of Beaſts, euen to the true Lyon, who ſhall hang the ſame at his necke with great honour. The ſame ſhall repreſſe the violence of the Wolfe and the Beare, and teare them in pieces, that the beaſts of the Forreſt may liue at reſt. Where, by the Wolfe is to be vnderſtood, the contentious and ſuper-royall kind of Roman Biſhops or Popes; and by the Beare, the tyrannous Turke; the which two are the occaſion of great trouble and diſquiet to Chriſtian Princes and people. Afterwards he ſaith, a new world ſhall appeare, and the white with blacke ſhall vaniſh, all the glorie of the Wolfe and Beare ſhall periſh, and the feathers of that Eaſterne fowle ſhall be conſumed before the

A Prediction of *Paracelſus*, touching a league between the Lion King, and the *Venetians*.

Meridian

Meridian Sunne : Meaning, that the Turke and his Mahometanes shall bee destroyed, and the Christian Empire shal be restored againe anew. And in his 21. figured prediction, speaking of *Ottoman* or the Turke, as *Dauid Shramius* the learned Pastor of *Newburge* in *Germanie* noteth in the Margine, thus he saith: Thou and thy yong ones shall be caught in thine owne nest, and thou shalt bee compelled to giue place vntohim, whome thou didst thinke should giue place vnto thee, & so shalt thou leaue both thy nest and thine egges. So shal it come to passe, that thou and thine must fall in the grinnes and nets that yee haue laid for others. Thou shalt neuer bee the man that thou wast, nor thy children that which their Elders were. Thy cloathing shal couer and decore thine enemie, who shall despise thee and set thee at nought. In his fourth figured prediction, wherein is represented by a double crosse diuided, the corrupt Church of *Rome*, he hath these words, *Meretrix diuidit suum amorem, &c.* The whore diuideth her loue, &c. and though thou be without an head (that is to say, exempt from the obedience of the Emperour) yet thou shalt haue an head set vpon thee, and thou shalt take vnto thy selfe the nature and condition of a common mẽber, otherwise then heretofore hath beene thy custome. And in his 10. figure, which representeth likewise the corrupt Romaine Church, hee saith thus, *Vestis tua non est nuptialis, &c.* Thy garment is not such as a Brides wedding garment

A prediction of *Paracelsus* touching the destruction of the Turke.

Predictions of *Paracelsus*, touching the bringing of the Pope vnder the subiection of the Emperour, & the reformation of his corrupt church.

ought to be, &c. And therfore thou muſt be purified like vnto gold or ſiluer; yea, thou muſt be tried oftner then ſeauen times, and more exactly then either ſiluer or gold, when they are put in the fornace to be deliuered from their droſſe. If thou hadſt well conſidered what was thy beginning, when as thy Neighbours did bring thee vp, and were more then inough liberall in thy behalfe, thou hadſt not waxed proud as thou haſt done: but behold, one thing is requried of thee, euen thy euaniſhing wealth, which belongeth vnto another. And in his twelfth figured prediction which is directed vnto the Pope, as may appeare by the words thereof, and likewiſe by the letters *S*, *P*, *R*, thus he ſaith, Oftentimes one doth place himſelfe well, but it is in vaine, except his ſeate be ſuch as cannot fall, together with him that ſitteth therein. And behold, thou haſt lifted vp thy ſelfe on high; but it is not thy place, neither ſhalt thou abide aboue: for thou art a yoake and a burthen vnfit to be borne, hence it is holy Father (*S.P*) that thou falleſt. Thou haſt placed thy ſelfe aboue God, and he ſhall returne vnto thee the reward that thou haſt ſought: to wit, worldly glory and praiſe, which thou haſt greedilie heaped vpon thine head: but as all worldly things do, ſo ſhalt thou periſh. And in his fifteenth figured prediction, wherein vnder the Image of three Crowns, he deſignes the Pope; thus he ſaith, There is nothing ſo good but it may become euill, if it haue not an head. To haue no head is the cauſe of pride,

pride, which is the cauſe of no good thing: wherefore thou alſo muſt haue an head aboue thee, vnder the which thou muſt be as a member, and beare the burthen of an head with the reſt. Thoſe things ſhall befall thee, which thou neuer lookeſt for; thy purpoſe ſhall be turned into perturbation, and yet in the time of thy gouernment a Concord and peace ſhall be brought to paſſe. And in his 31. prediction, the Image whereof is of foure naked children, embracing one another mutually, he ſpeaketh thus, *Magna futura eſt mutatio & renouatio, &c.* A great alteration and renouation ſhall be made, for euen as little children are ignorant of the deceits and ſubtilties of elder men; ſo ſhall it be when ſome 60. may bee numbred from ſuch a yeare. And laſtly, in his 32. prediction, which beareth the image of the Sun ſhining vpon a man aſleepe, he pointeth at a certaine Prince exceedingly affected towards the Concord of Chriſtians, and the reformation of the Church in theſe wordes; Thou haſt taken great paines to make a golden age, and therefore hauing finiſhed thy taske, take thy reſt. Happie is the man that is borne ſleeping, for he knoweth of none euill. Thou haſt made diuers purgations & cleanſings (to wit, in the Church) and haſt ſuffred many things in thy life time of thine aduerſaries, but no man ſhall ouercome thee; yea, there ſhall be no man to ſtir thee vp, or to awake thee from the ſweet ſleepe of thy reſt or peace; ſo long as the number of yeares is not doubled,

Predictions of *Paracelſus*, touching the renouation of the Church, and touching a certain concord-louing, & peace-making Prince.

which thine enemies haue reckoned, from thy neſt.

SECT. XIIII.

A Propheſie of *Ioannes de Rupe ſciſſa*, a Franciſcā Frier, touching the reduction of the Church of *Rome* to her firſt integritie

LIkewiſe, *Ioannes de Rupe ſciſſa*, a Franciſcane Frier, and once Biſhop of Paris, as *Willot* in the Catalogue of his owne order doth witnes, hath foretold diuers things touching the ſtate of the Church, as namely, that the Popes, Archbiſhops, Biſhops, and the whole Clergy of Rome ſhall be brought back again to the Primitiue forme of Chriſt and his Apoſtles with moſt ſharpe ſcourges, that they ſhal ſuffer great tribulation for their pride, luxurie, hypocriſie & auarice. That there ſhall be an horrible Apoſtacy or falling away frō the Faith: That Temporal principalities ſhall be taken from the Clergy: That there ſhall be a certaine good Biſhop of Rome that ſhall chaſe out of the Temple al ambitious, auaritious, Simoniacall, and luxurious Prieſts, and remoue from the flock al rauening Wolues: That ſhall place holy and diligent Paſtors in the Candleſticke, and ſuch as be vnworthy, vnder a buſhell: That he ſhall make new Lawes and decrees againſt all kinde of vice, tending to the eſtabliſhing of good order & peace among Chriſtian people; ſo that then in thoſe daies honeſty of conuerſation ſhall be in the full force, and the hidden

hidden things of the holy Scriptures ſhall bee layd open: and then ſaith he, Chriſtians ſhall enioy a golden peace, when as the Pope or Biſhop of the firſt Sea ſhall be choſen in Ieruſalem: the which thing ſhall not come to paſſe, belike, before the Turkes ouerthrowe, and that Rome be made againe the Emperours ſeat. Finally, the foreſaid Franciſcane Frier telleth, how that a certaine King of France ſhall be choſen Emperour, and ſhall be of ſuch holineſſe of life, that the like hath not beene in former time: that he ſhall refuſe to be crowned with a Crowne of gold: that he ſhall recouer the loſt parts of the Empire, and deſtroy the Law and power of Mahomet. So did *Theodoricus*, Biſhop of *Croatia*, likewiſe a Franciſcane Frier foretell among other his Predictions, how that the Church and true Religion ſhould flouriſh anew, more then euer they did before, and that the Romane Sea, ſo farre foorth as it is corrupt, ſhould come to decadence.

A Propheſy of *Ioannes de Rupe ſciſſa*, touching a King of *France* that ſhall be choſen Emperour.

And in a certaine booke, entituled *Stimulus diuinæ contemplationis*, there is a Prediction, which beareth, that after the yeare of Chriſts Incarnation, a thouſand, fiue hũdreth and thirty foure good Rreligion, good Law, good peace, together with faith, truth, and ſound doctrine, ſhould returne againe into the world in their proper ſhape and true likeneſſe. And out of the Biſhop of Limoges Library in France, there is had a prediction, vttered more then ſixe hundreth yeares agoe,

A Propheſie had out of an olde booke, touching the reſtoration of the puritie of Religion.

A Propheſie had out of the Biſhop of *Limoges* Library in *France* touching a reformed and a reforming Pope.

agoe, which promiſeth that at the laſt an holy and godly Biſhop ſhall be ſet ouer the Church of *Rome*, who hauing called a generall Councell ſhall perſwade Chriſtian Princes to make warre with one accord againſt the Sarazens, ſo that they ſhall be ſubdued and chaſed out of Ieruſalem, and that the fore-ſaid Biſhop becauſe the Iniquities of the Romaines ſhall tranſlate Saint *Peters* Chaire from Rome to Ieruſalem. The which thing being done, in the whole world there ſhal not be any other Law or Religion but that of Ieſus Chriſt. But it ſeemeth that this Propheſie ſhall not be accompliſhed before that bleſſed time come, fore-tolde by the holy Apoſtle in the 11. to the *Romaines*, wherein the fulneſſe of the *Gentiles*, together with the conuerſion of the *Iewes* ſhall be brought to paſſe.

A Prediction of *Laurentius Miniatenſis* an Aſtrologian of *Naples* touching the reformation of Religion.

Not vnlike vnto the former Predictions is that of *Laurentius Miniatenſis* a learned Italian Aſtrologian in his 3. Booke, alleaged by *Ioannes Carion* in the 3. Booke of his Chronicles. As alſo by *Flaccus Illyricus* in the 2. Tome of his *Catalogus Teſtium Veritatis*, which beginneth thus:

Illa autem noſtris iam tam ventura ſub annis
eſt melior &c.

But that forme of Religion (ſaith he) which ſhall come vp within a few yeares is better, for it ſhall breake off or cut away not a few things of our Law and Religion which be too hard and troubleſome. And that ſame ſhall remoue all manner of innormities and euils, & all worldly

pompe

pomp from the holy things, as from the Clergy, and ſhall giue vs an harmeleſſe and innocent Prince that ſhall be Emperour ouer the whole world.

SECT. XV.

A prediction of *Sauanarola* the Dominicā Frier of *Florẽce*, touching the chaſtiſmẽt and amendment of the Church of *Rome*.

LIkewiſe *Hieronymus Sauanarola* the Dominicane Frier, while as he was expounding the Reuelation of S. *Iohn* to the people of Florence, did fore-tell how that God would reforme and purge his Church: and that before it were brought to paſſe he would bring a great ſcourge vpon all *Italie*. And the cauſe of the fore-ſaid tribulation he alleageth to be the deprauation or corruption of the Sanctuary and Clergy crying from the earth vnto God, the euill gouernment of peruerſe Prelats, the Preaching of humaine Philoſophy by ſuch Preachers as neither do enter they themſelues into the Kingdome of Heauen, nor yet ſuffer others to enter. He ſaith that he ſaw in a Viſion in the yeare of our Lord one thouſand foure hundreth eighty two, two Croſſes, the one was black planted in the midſ of the City of *Rome*, ſpreading as it were the armes ouer the whole earth, and with the top touching the Heauen, whereon was written theſe words: *Crux Iræ Dei*, the Croſſe of Gods anger or wrath: which hauing ſeene, behold (ſaith he) incontinent

A notable viſion of *Sauanarola*, touching the ſtate of the Church

nent I beheld and ſaw the ayre darkned and troubled with tempeſtuous clouds, windes, lightnings, dartes, ſwords, fire and hayle, and mee thought I ſaw an innumerable number of men deſtroyed through the force and violence therof, ſo that fewe were left behinde vnſlaine: afterwards, I ſaw a ſweete, faire, and a cleere time enſuing, and loe, I beheld and ſaw as it were a golden Croſſe in the mids of Ieruſalem, of the bigneſſe and height of the former, ſo bright, that it did enlighten the whole world, and filled the ſame with new gladnes and ioy, and it had written vpon it, *Crux miſericordiæ Dei*, the Croſſe of the mercy and fauour of God: and loe incontinent and in a ſodaine, all the nations of the world of both ſexes came in troupes from all partes to behold it, and embrace it. By the which, and the like Viſions, the foreſaid holy man *Sauanarola* was fore-warned of the future caſtigation and renouation of the Church of *Rome*, and how that the Apoſtolical Sea ſhould be remoued from thence to Ieruſalem, which is likewiſe according to the Prediction of the Franciſcane Frier, *Ioannes de Rupe ſciſſa*, and alſo agreable to another Prediction alleaged aboue out of the Biſhop of Limoges Library in *France*, whereunto may be referred the prediction of *Merlinus Caledonius* which is thus in Engliſh; I reioyced of thoſe things that were reuealed vnto me, for after a long tribulation of Chriſtians, and an exceeding effuſion or ſpilling of innocen blood, the proſperity and peace

A Prediction of *Merlinus Caledonius* the Scottiſh Prophefier touching the re-

peace of God shal come vnto a desolate nation, I meane (saith he) the christian people. For an excellent Pastor or Bishop shall sit in the Sea that shall rectifie and redresse all things amisse: he shal preside ouer both the east & west Church, and all things shall be according to the forme of the primitiue Church, and one Faith or Religion shall be in force. Then there shall be one Pastor, one Law, for Christ Iesus shall redresse & bring into good order all things, and shall apply vnto the wounds of the Church hony-sweet plaisters or salues. Not vnlike vnto this Predictiō of Scottish *Merlin*, is a certaine prognosticatiue verse, alleaged by *Ioannes Wolfius*, in the 2. Tome of his Memorable Things, and it beginneth thus:

formation of the Church & concord of Christians.

A prediction alleaged by *Ioannes Wolfius*, touching a reforming Pope, and the concord of Christians.

Europæ genitus terra vir iustus & aquus
Pastor erit, Cæli claues non regna gubernans.
Pax erit, & toto surget concordia Mundo
Vna Fides, vnus regnabit in omnia Princeps.

The English of it is thus: A certaine wight equitable and vpright borne in *Europe* shall be the chiefe Pastor or Bishop of Christendome, such a one as shal manage and gouerne the Keyes of the Kingdome of Heauen, and not the Scepters of the Kingdomes of the Earth. There shall bee peace & concord in the whole world, one Faith and Religion, & one Prince Imperially raigning ouer all.

SECT. XVI.

AS for the good Biſhop or Pope that ſhould thus reforme the Church, he is commonly called *Paſtor Angelicus*, the Angelicall Paſtor, and who knoweth but he may euen be a *Paſtor Anglicus*, a Paſtor or Biſhop ſent from the Countrie of *England*? and truely, as the Iſle of *Britannie*, (eſpecially that part thereof now called *England*) euen according to the confeſſion of the Italian Ieſuite *Hieronymus Platus* in the ſecond Booke of the Religious Life and 30. chapter, hath been more fertill of conuerters of Nations & Countries to the Chriſtian Faith, then any other Land elſe; ſo is it not vnlikely but that God will haue the ſame Countrie to be more fertile of reformers of other corrupt Churches, eſpecially of that of *Rome*, then any other Land whatſoeuer. And that as there is in no Countrie or Nation of the world to be found ſo many learned and eloquent Preachers, nor ſo many complet Diuines, for Iudiciouſnes, Ingenuouſnes, & Moderation, & for fitneſſe to deſerue well of the peace of the Church, as there is in *England*; ſo it may well bee that God will honour this ſame Iſland with the reformation of the Church of *Rome* & her daughters, by ſending foorth from thence ſuch godly, iudicious, zealous, and moderate men, as ſhall

reclame

reclame them from their abuſes, and reſtore vnto them their primitiue puritie and integritie, ſuch as it was in the dayes of *Conſtantin* the great, born in great *Britannie*.

And ſo much ſeemeth to be imported by that prediction of *Noſtrodamus*, which beareth, that *Rome* ſhall be ruled by the old *Britanniſh* head;

Quand Rome aura le chef vieux Britannique.

And in diuers others of his Quadrins he promiſeth the reformation of *Rome*, yea; and in ſome of them he telleth that it ſhal begin by the *Sword*, the which affliction I pray the God of Heauen to preuent, and to auert from that Lady-City, by the meanes of their ſpeedy repentance and reformation by the *Word*. In his firſt Century he ſaith, that the new King that ioynes the Lower & Northern Countries of *Europe*, ſhall be the inſtrumēt of loſſe to the Church of *Rome*: and in his ſecond Century, that the primitiue Romane forme ſhall be reſtored vnto the holy Temples, and their hollow and vnſound foundations, as namely (ſaith he) the inuocation and adoration of Saincts ſuppreſſed; and that the Biſhop of *Rome* together with the Clergy, (except they ſhow themſelues willing to be reformed) ſhall be made to ſpitte blood, when the Roſe ſhall flouriſh. And in his eight and ten Centuries, that the ruine of *Rome* draweth neere, not of her walls, but of her ſubſtance and blood, by the meanes of a learned Prince of ſharpe vnderſtanding. And to be ſhort, he promiſeth in his 5. Century, that of the *Troian*

Noſtradam. cent. 5 qua. 99

Centau. 1. quadr. 52.

Cent. 2. quad. 5. & 97.

Cent. 8. quad. 98. & centu. 10 quad 65.

Cen. 5 qua. 74

blood ſhall ſpring a Prince of a doughty duch heart, who ſhall attaine vnto ſo high a degree, that he ſhall both chaſe farre away the *Arabicke* or *Mahumetane* multitudes, and likewiſe returne to the Church her auncient eminency and ſincerity. *Ioannes Amatus*, who hath tranſlated the Predictions of *Noſtradamus* out of French into Latin, and likewiſe written Commentaries vpon many of them, prognoſticateth in the firſt face of his *Iamis Gallicus*, that the Kingdome ſhall encreaſe, that the Church ſhall be clenſed, that ſects ſhall ceaſe, and that a Northerne King ſhall bee the Ring-leader of ſo glorious a worke, and euen the happy eſtabliſher or planter of concord & peace among Chriſtians. We alleaged before a Prediction had out of the Library of S. *Victor* Abbot of *Cluny*, attributed by ſome to Abbot *Ioachim*. *Flores rubei aquam odoriferam diſtillabunt*. That is to ſay, *the red Roſes ſhall ſend foorth the ſweet water that ſhall purifie and cleanſe the Church from all her corruptions*. And ſo did we another of *Paracelſus*, foretelling, how that from among the Roſes ſhould ſpring vp one who ſhall change the ſandy foundation into a Rocke, a thing (ſaith he) that ſhal make many a one to wonder, vnto the which we may adde a certain prognoſticall verſe, found in an old manuſcript, imparted vnto my viewe not long agoe, by the iudicious Gentleman and my very kinde friend Maiſter S. *George Norry*, King at armes, which is as followeth:

Ioannes Amatus in Iam. Gallic. facie prioris pa. 46. 47.

A prediction had out of the library of S. *Victor* in *Paris* touching the Roſes.

A prediction of *Paracelſus* touching a roſie Prince.

Ieſſe

Ieſſe Roſa ſanguis Bruti
Portat Crucem Ieſu Chriſti.

That is to ſay, the Roſe of *England* beareth and bringeth the croſſe of Chriſt to forraigne Lands. Herevnto likewiſe may be referred that voyce which (as *William* of *Malmesbury* affirmeth in the ſecond booke of his Kings, and likewiſe in the ſecond booke of his Biſhops) was vttered by S. *Peter* in a viſion made vnto holy *Brithwald* Biſhop of *Wincheſter*, who liued in the Confeſſors daies, ſaying, *Regnum Anglorum eſt Dei*, the kingdome of *England* is Gods: meaning that the kingdome and Countrey of *England* ſhould prooue a chiefe inſtrument of the propagation of the Goſpell and faith of Chriſt vnto forraigne Lands. The verification whereof ſhall be ſhewed in our diſcourſe entreating of Gods prouidence, concerning the Monarchie of *Great Britaine*.

So that by that which hath been ſaid, it would ſeeme, that from the Roſe of *England* ſhall proceed or ſpring the reformation and purgation of the Church of *Rome*, like as the ſame Citie once receiued from the ſame Country the firſt authoriſed profeſſion of the Chriſtian faith, by the bleſſed meanes of *Conſtantine* the Great, a *Britaine* borne, as hath beene noted before.

A peremptory prediction of *Paulus Grebnerus* touching the Pope.

And though that *Paulus ſecundus Grebnerus* the Germaine Aſtrologian, who foretelleth diuers things, as namely, the deſtruction and diſſipation of the Spaniſh fleete, the murther of *Henrie* the 3. king of *France*, the preferment of *Henrie* king

of

of *Navarre* to the French Crowne, the beſieging and winning of the ſtrong Towne of *Gronyng* in *Freezeland*, and the death of *Phillip* the 2. king of *Spaine*, doth deliuer in his *Sericum mundi filum*, that the Lyon hauing the Roſe and Lillies in his armes, ſhal vtterly deſtroy the Pope, ſo that there ſhall be none after that time; yet I am of the opinion that the reforming King whome he doth poynt at in his Prediction (for as any perſonall explication or application I will make none) ſhall not intend the deſtruction or deuaſtation, but onely the purgation or purification of the Temple (to vſe his Maieſties owne moſt chriſtian, iudicious, and moderate manner of ſpeaking) and though that it may well be that the reformation of the Church of *Rome* be begun with the ſword, according as diuers Predictions ſeem to import; and namely, one of the Scottiſh Prophets *Thomas Rymer*, who liued ſome 3. hundred yeares agoe, ſaying, *That falſhoode ſet in the ſieges of* Rome, *ſhall be the cauſe that many ſieges ſhall ſigh within ſhort time after*: yet neuertheleſſe, that it ſhall be finiſhed and ended by the word, according as two of *Noſtradamus* Predictions do beare, for he that ſhall haue the charge (ſaith he) to deſtroy Temples, Churches, & Sects, changed by humaine fantaſie, ſhall not do ſo much any hurt vnto the liuing perſons themſelues, as vnto the ſenceleſſe ſtones, (meaning, as I take it, the materiall Images made of metall, ſtone or timber) and that thing which the violence of fire and ſword

A prediction of *Thomas Rymer*, touching the corruption of the Church of *Rome*.

Noſtrad. cent. 1. quat. 96. 97

sword could not bring to passe, the sweet and ornate tongue, withe the graue counsell and aduise of the good King, shall bring to a good end.

Hitherto wee haue alleaged the prognosticall voyces of seauen famous *Romane* Catholick men canonized, besides diuers Predictions of other persons of the same Church; it followeth now that wee adde therevnto, for making vp of our Iurie, the voyces of fiue famous Romaine Catholicke women, which haue beene enregistred in the same rolle or Catalogue of Saints, for their holinesse and propheticall spirit.

SECT. XVII.

SO then our eight Iurier is S. *Hildegard* a Nun, who in the second booke of her *Scitias*, saith, that in her seauenth vision she did see as it were a grosse mist or darkenesse like vnto a blacke cloud couering the Clergie, because of their being more carnall then spirituall. And in her third booke, the eleauenth vision, she saw a monstrous blacke head in the Church with fiery eyes, an Asses eares, a Lyons nosthrils, with a mouth breathing out the furie of vnlawfull fier, with the vnpleasant noise of contradiction amongst men, whereby (saith she) the white purity of true religiō is obscured and diminished in the children of the Church. Moreouer she saith, that the Church is to be bruised with a great contrition by the

Propheticall visions of S. *Hildegard*, touching the darkning of the white purity of true religion in the Church of *Rome*.

foreſaid head, and the ſonne of perdition ſhall endeauour through a moſt wicked deceit to ſeduce men for a time ſweetly and ſmoothly, and afterwards more roughly and ſharpely by making crooked the pathway of the Chriſtian faith. In another place ſhee complaineth, that in *Rome* the patrimony of Chriſt ſhold be ſold for pence. And againe, then ſhall the habite of the Apoſtolicall honour be diuided, becauſe in the apoſtolicall order (to wit, of the Romane Sea) no religion ſhall be found. So that men ſhall vilipend and deſpiſe the ſame, for all the dignitie of the name, (to wit, of Apoſtolicke or Catholicke) and they ſhall ſet aboue themſelues other Biſhops and Paſtors, ſo that the Apoſtolicall father in that day by reaſon of the diminution of his honour ſhall skarcely haue *Rome* and ſome few adioyning pariſhes vnder his rule and command. And theſe things ſhall come to paſſe, partly by the violence of warres, and partly by the common counſell and conſent of ſpirituall and temporall perſons. Then ſhall Iuſtice ſtand vp ſtraight, for in thoſe dayes men ſhall turne themſelues to the godlie cuſtomes and ordinances of the ancient Fathers of the primitiue Church.

A propheſie of *S. Hildegard*, touching the departing of many from the Church of *Rome*, ſo farre forth as it is corrupt, & of the reſtoring of primitiue puritie.

SECT. XVIII.

OVr ninth Iurier is S. *Mathilde* or *Mawde*, likewiſe a Nunne, who foretolde how that diuiſions

sions and factions should arise in *Germanie* because of Religion and that the Romane Church should manifestly fall away from the puritie of the Christian faith, which had fallen away couertedly long agoe, as may be read in a certaine manuscript summary of her Prophesies, gathered together by a Minorite or Franciscane Frier.

A prophesie of S. *Mathilde*, touching the apostasie of the Church of *Rome*, and of the divisions that should be in *Germanie* because of Religion.

There is likewise a certaine Prophesie of hers in a Booke where there are diuers others gathered together and written in ryme, wherein shee complaineth that the pillars of the Church are fraile and rotten, and that it is to bee feared least the whole Church fall to ruine. She cryeth out against the Cleargie, because they care not for the commandements of Christ; saying, that a part of them is ignorant and cannot preach, yea, rather (saith she) they driue away the sheepe from the good pasture, they are fallen away from Christ, and become rauening Wolues, deuouring and cutting the throates of Christs sheepe. Afterwards shee foretelleth that God shall raise vp new Pastors, which shall propound and expound to Gods people the sound doctrine of Christ, and shall build vp againe his ruinated & decayed Church, and purge the Christian Religion from all her corruptions, as also that the godly shall suffer a great persecution for the truths sake.

A prophesie of S. *Mathilde*, touching reformed Pastors & Preachers.

SECT. XIX.

A notable expoſtulation of *S. Elizabeth*, with the corrupt Romaine Clergie. *Viſion cap.* 18.

OVR Tenth Iurier is *S. Elizabeth*, likewiſe a Nunne, who in the ſecond booke of her Viſions doth expoſtulate with the corrupt Clergy, in this manner; Woe bee vnto you hypocrites, which hide the gold and the ſiluer, (to wit, the word of God, and the law of the Lord, which is more pretious then either gold or ſiluer.) But howſoeuer ye do ſeeme vnto men religious and innocent, ye are inwardly full of craftineſſe and vncleanneſſe: And know for a certaine, that in this time the law ſhall periſh, from the Prieſts firſt, and then from the Elders of the people. And in the third booke, ſhe bringeth in the Lord ſpeaking in this manner to the Church of *Rome*: Your Religion doth accuſe you before me, for ye haue defiled my bed, and I held my peace; ye haue vſurped and taken vnto your ſelues the principalitie aboue the Saints, and I wincked thereat. But what haue I to do with you, ye prouokers of my patience? from whence came ye vp to trouble my flocke, and to make my heart heauie in the behalfe of my children? &c. Are not my ſheepheards fallen into a found ſleepe, and how ſhall I make them to awake? They are become dumbe and ſenceleſſe, and without vnderſtanding in the things of God, but are wiſe and eloquent in wordly

Another notable plea of *S. Elizabeth* againſt the corrnptions of the Church of *Rome*, *lib.* 3. *cap.* 14.

worldly matters, &c. They ſwallow vp the carnall and temporall things of my people, and doe not miniſter vnto them ſpirituall things; and euen they that doe walke vnder my name, do not feare to perſecute mee in my members. Behold and conſider (ſaith to her the Angell of her viſion) how the ſoueraigne high Prieſt the Lord Ieſus, in the daies of his obedience walked in the middeſt of his Diſciples, not in the height and haughtineſſe of a Lord, but in the humility of a ſeruant, &c. behold his bleſſed ſeede, the miniſters of your ſpirituall vocation, the holy Apoſtles, and their ſucceſſors, of whoſe ſocietie yee doe glorie &c. conſider, if their waies were like vnto yours, doe not belieue it that they were; for their waies were faire and ſtraight, but yours are diſordered, filthy and foule. They did not walke in the haughtineſſe and loftineſſe of their hearts, nor in the tumultuouſneſſe of a proud traine, nor in the couetouſnes of wordly wealth, nor in the coſtlineſſe of cloathing, &c. neither was there running after haukes or hounds, but in all ſincerity they traced the foote-ſteppes of the great Paſtor, &c. Behold the head of the Church cryeth, but his members are dead; for the Apoſtolicall Sea is beſet with pride and auarice, and is filled with iniquitie and wickednes. They ſcandalize my ſheepe, and make them to erre, which they ſhould gouerne and guide aright, &c. But ſhall my right hand forget theſe things? no ſure, for except they conuert and amend their waies,

S. Elizabeth chargeth the Church of *Rome* with deadnes and errour.

I the Lord ſhall bruiſe them into powder. And againe, thus ſaith the Lord to the great Prelates of the Church, Remember what account yee are to make to mee in the terrible Iudgement touching my ſheepe, which ye haue receiued out of my hands to gouerne and guide; when as ye haue priſed and ſold the ſpirituall guifts of my people for the price of infelicity. Now therefore I ſend vnto you fatherly admonitions, and bid you take heede in time leaſt ye be iudged; but turne from your vices and wayes, and cleanſe your conſciences, and I will be reconciled vnto you: otherwiſe I will raze your memorie out of the Land of the liuing.

S. Elizabeth reproueth the Church of Rome for ſelling of ſpirituall things.

SECT. XX.

OVr Eleauenth Iurier is S. *Brigide* princeſſe of *Nerice* in *Swethland*, and a religious widdow, of whoſe Reuelations and predictions wee haue alleaged ſome parcels before; the which, though they be not extant in the Edition of *Conſalvus Durantus*, nor yet in another old Edition of the ſame Reuelations, made 114. yeares agoe, a coppie whereof was imparted vnto my viewe of late by the learned Gentleman and my louing friend Maiſter *Patricke Yong* his Maieſties Bibliothecary; yet *Wolfangus Aytinger* a Germane prieſt who liued 130. yeares agoe, in his commentarie vpon

vpon S. *Methodius* alleageth them out of a certain manuſcript coppie; and the aforenamed *Durantus* in his late Edition and Dedication to Cardinall *Farneſius* acknowledgeth, that there are diuers olde Coppies of the foreſaid Reuelations, containing different readings. Likewiſe in an olde collection of Propheſies annexed to the Commentary of *Aytinger* aforeſaid, ſome things are alleaged out of S. *Brigides* Reuelations, which are not to be found in any of the two Editions aboue mentioned: the which thing makes mee thinke that ſome paſſages or parcels haue beene of purpoſe left out in the printing: neither is it likely that *Aytinger* and the author of that Collection of propheſies added to his booke, (being both of them Romane Catholickes) would haue alleaged any ſuch teſtimonies or propheſies out of S. *Brigides* booke, if they had not found the ſame therein: howſoeuer it bee, thoſe that wee ſhall alleage hereafter are extant in the olde Edition of *Norimberge*, of the yeare 1496. and likewiſe in that of *Antwerpe*, publiſhed of late in the yeare 1611. by *Durantus* the prieſt, and both dedicated to Cardinall *Farneſius* aboue-named, and priuiledged by Pope *Paul* the 5. The which Reuelations haue beene examined by the diuines of *Rome*, and approued by the councels of *Conſtance* and *Baſile*, and haue beene thought to haue proceeded from Gods holy ſpirit; witneſſe Pope *Baniface* the 9. in his Bull of S. *Brigides* Cannonization, and Pope *Martin* the 5. in his confirmation thereof,

thereof; together with *Iohn* Cardinall *de Turrecremata*, *Alphonse* Bishop of *Gienne*, *Mathias* of *Sueria* Canon of *Lincope*, in their prologues and defenses of the foresaid Reuelations. Witnesse likewise *Ludouicus Blosius* in his fourteenth chapter of his *Spirituall Iewell*, *Antonius Corduba* in his 10. booke and 44. question, *Petrus Canisius* in his 1. booke *Of the blessed Virgine*, and 7. chapter, *Michael Medina* in his 2. booke *Of right beliefe*, *Nicholas Sanders* in his 6. booke *Of the visible Monarchie*, *Alphonsus Mendoza* in the fift question *Of his Quodlibets*, and *Martinus Delrio* in the 4. booke 1. chapter, and 3. question *Of his Magicall Disquisitions*.

S. Brigides accusation of the Pope and corrupt Clergie of *Rome*, and her commination of Gods iudgements against them.

To beginne our allegations then; in her first booke and fortie one chapter, she complaineth of the Pope and his Clergie in these words. *But thou that shouldest loose soules and present them before me, art become a slaier of soules, and a scatterer and tearer of my sheepe, &c. Thou art worse then* Lucifer, *and more vniust then* Pylate, *&c. Thou art more vnnaturall and vngentle then* Iudas, *that sold mee onely: Whereas thou doest sell not mee alone, but also the soules of mine elect for thy filthy lucre and vaine name. Thou art more abhominable then the* Iewes, *for they crucified my bodie onelie, but thou doest crucifie and torture the soules of mine elect, vnto whome thy wickednesse and transgression is sharper then any sword.* And because thou art like vnto *Lucifer*, more vniust then *Pylate*, more vnnaturall and vngentle then *Iudas*, and more abhominable then the *Iewes*; therefore with good cause do I complaine vpon thee. This

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is true Iuſtice (ſaith their S. *Peter* to our Lord) that hee who as the firſt ſitteth in thy ſeate, and hath the workes of *Lucifer*, ſhould looſe with contempt the ſeate wherein he hath preſumed to ſit, and be made partaker of the puniſhment and paines of *Lucifer*. The ſword of my ſeuerity (ſaith the Lord to the Pope) ſhall enter into thy body, and pearcing through from the head to the hart, ſhall ſticke there ſo faſt, that it ſhall neuer bee drawen out againe. Thy ſea like vnto an heauie ſtone ſhall go downe into the deepeſt deepe; and thy fingers, that is, thine aſſeſſors, ſhall burne in the brimſtonie vnquenchable fier. Thine armes, that is to ſay, thy Vicars and Miniſters, which ſhould bee ſtretched out to the ſpirituall profite and aduancement of ſoules, and not vnto the profite of the world, the honours or preferments thereof, ſhall be iudged with this iudgement and puniſhment; their ſoules ſhall be debarred from the glory of God, and their dignitie and goods ſhall be deuolued vnto others, ſo that in ſteed of honour they ſhall inherite eternall ſhame and confuſion: and looke how high they haue aſcended aboue others through pride, as lowe ſhall they be brought vnder others in hel. Their members, that is to ſay, all their followers and fauourers, ſhall be cut off, diſioynted and pulled in pieces, like vnto a wall that is a caſting downe, wherin is not left one ſtone ſtanding vpon another, neither ſhall my loue and mercy euer warme them, nor build them vp againe into an eternall

manſion in the heauens, but they with their heads ſecluded from all good comfort, ſhall bee tormented eternally. And in the 47. chapter of the ſame booke, ſhe bringeth in Chriſt complaining of the Romiſh Clergie, in this manner ; Thus now do the Prieſts vnto mee prouing my betrayers ; they will rather ſpeake an hundred words for the world, then vtter one word for mine honour, and had rather giue an hundred markes in gold for the world, then once one peny for God, &c. Behold ſuch prieſts are not my prieſts, but very traitors, for both they ſell me, and betraye me like *Iudas*. And in the 48. chapter, they offer vnto me incenſe, and prayers, but no way pleaſing or acceptable vnto me, like vnto thoſe men that ſound a loud praiſe with their lippes, but are ſilent with their heart ; men heare onely their words, and are delighted with them for a time, but they come not to worke vpon the ſoule, or to bee rooted in the heart : meaning, that their ſeruice is heard, but not vnderſtood of the common people, by reaſon that it is ſaid in a ſtrange language. And therfore the ſame S. *Brigide* in the 15. cha. of her Rule called *Regula Saluatoris*, ſaith, that the Prieſts in the ſeruice of the Lords day ought alwaies to reade and expound to their auditors the Goſpell of that day in their mother tongue. And in the 56. chapter of the aforeſaid firſt booke, the ſword of my Church, which is the word, (ſaith Chriſt) they haue caſten away, and in lieue thereof they hold in their hands a bagge

S. Brigide would haue the ſcripture to be read in the Mother tongue.

bagge of money, at the one end open, and at the other ſo deepe, that though neuer ſo much enter therein, yet is it neuer filled. This Bagge is Couetouſneſſe, the which in them exceeds all moderation and meaſure, and is growne ſo great, that deſpiſing God, they deſire nothing elſe but to gather together wealth, and to follow their owne will, &c. *They haue tranſformed and turned diuine wiſedome into a peruerſe and vaine wiſedome, &c. They haue receaued of me tenne commandements, but they haue turned them into this one, Porrige manum & dapecunium*, Reach forth thy hand and haue money. This is their wiſedome to ſpeake fairely, and to doe naughtilie, to faine themſelues mine, and in the meane time to worke wickedly againſt me. They ſuffer ſinners to lye or goe on in their ſinnes for a reward, the ſimple ſort by their bad example they hurle downe headlongs, and ſuch as walke in my way they hate. And in the 59. chapter Chriſt is brought in complaining thus, *The Sacraments of the Church are miniſtred for money, and my words are accounted fooliſh.* And in her fourth booke the 58. and 116. chapters, thus, *The Sacraments are diſpenſed with couetouſnes, impuritie is practiſed for purity, the reading of Gods booke is not accounted of, but the booke of the world, the wiſedome of God is reputed fooliſhnes, and the ſaluation of ſoules is not cared for.* And in the fourth booke and the 33. chapter; and likewiſe in the ſixt booke the 72. chapter, ſhee reckoneth that amongſt the blemiſhes & abuſes

S. Brigide condemneth the ſelling of ſpirituall things vſed in the Church of *Rome.*

of the Church, that abſolutions and pardons are diſpenſed for money. In her ſecond booke and fourth chapter, thus ſhe ſaith: They are deformed wretchedly, and therefore they ſhall be trampled vppon like vnto earth, and hurled downe into hell. And in the 20. chapter of the ſame booke, *The Clergie* (ſaith ſhe) *is become as a Leopard, and dumbe*; as a Leopard, becauſe of their pride and auarice; and dumbe, becauſe of their ſhutting vp vnder ſilence the praiſes of God, when as they be ſhrill and clamorous inough in vttering their owne. And in the third booke and tenth chapter, ſhee bringeth in the bleſſed Virgine, ſaying thus; Laſtly, I let him to vnderſtand that in the right ſide of the holy Church the foundation is ſo exceedingly failed, that the vauted roofe and arches thereof are crackt and ready to fall; ſo that many of thoſe that goe vnderneath do looſe their liues. Many of the pillars which ſhould ſtand vp ſtraight, are become crooked bowing downe vnto the ground. The floore is all vndermined, ſo that the blind which doe enter in doe fall dangerouſly: (and in her 4. booke the 49. chapter, ſhe hath almoſt the ſelfeſame wordes:) Yea, ſometimes it commeth to paſſe that euen the cleare ſeeing themſelues, do ſtumble and fall aſwell as the blind, becauſe of the pitfalls of the floore. And for this cauſe the Church of God ſtandeth very dangerouſly, and what is to be looked for next but that it ſhould fall? and I ſay vnto thee for a certaine, that except it haue the helpe of

S. Brigide auoucheth that the Church of *Rome* is exceedingly failed, and hath need of reparation.

of reparation, the ruyne and fal therof ſhall be ſo great, that all Chriſtendõe ſhal heare the noiſe & ſound therof, &c. Whoſoeuer thẽ will endeauor and take paines that the foundatiõ of the Church may be made ſtable and ſound, and that that bleſſed Vine the which God hath planted and watred with his blood may be renewed; if he find himſelfe inſufficient and vnable for the compaſſing of ſuch a worke, I the Queene of Heauen, together with all the bleſſed Angels will come to his aide, and wee will plucke vp all the ſandie roots, and caſt all the barren trees into the fire to burne, & plant better ones in their place to beare fruit. The very ſelfe ſame words ſhe repeateth in the fourth booke of her Reuelations the ſeuentie eight chapter.

And in her third booke the twentie ſeauen chapter, ſhee bringeth in our Sauiour, ſpeaking vnto her in this manner; *Now may I ſay of* Rome, *the ſame thing that the Prophet once ſpake of* Ieruſalem, *that of olde, Iuſtice and righteouſnes dwelt in her, and her Princes were Princes of peace; but now ſhee is turned into droſſe, and her Princes are ſuckers and ſhedders of blood, and the authors and inſtruments of iarres & warres. O, if thou hadſt knowen thy times, O* Rome, *for then thou ſhouldeſt lament and mourne, and not laugh or make merry. For* Rome *of olde was like vnto a webbe of moſt fine ſpinning, and of moſt dainty colour; the blood of Martyrs gaue the very ground there a moſt exquiſite carnation dye, and the bones of the Saints were mingled therewith, like vnto a ſort of moſt precious, ſauoury*

S. Brigide auoucheth that the Church of *Rome* hath ſwerued from her primitiue purity and excellency, and foretelleth that ſhee ſhall be reformed and reſtored vnto her firſt eſtate.

ſauoury and fruitfull ſeed. But now her gates are made deſolate, for her gouernours and guardians, her protectors and keepers are enclined to couetouſnes. Her walls are caſt downe and are voyde of watchmen, for both Clergie and Laitie are ſcattered & runne ſeuerall waies, carried with the immoderate loue of commodity, neither doe they care a whit for the incommodities and damages of their ſoules. The Veſſell of Gods houſe is contemptuouſly ſold, for the Sacraments of God are diſpenſed and miniſtered for money, and worldly fauour, &c. Yet knowe for all that, that betweene the time of humble Peter, *and the time that* Boniface *did mount vp to ſit in the ſeat of pride, many ſoules haue aſcended into heauen.*

And in the fourth booke and fift chapter, S. *Peter* is brought in ſpeaking of S. *Brigide*, in this manner; *Moreouer I ſay vnto thee, that this City of* Rome *was once a Cittie of Wraſtlers and Champions* (meaning in the cauſe of Chriſt) *the ſtreets whereof were paued with gold and ſiluer*, (meaning the gold and ſiluer of ſound doctrine, according to the two Teſtaments) *but now the Saphire ſtones thereof are turned into clay and dirt*, (to wit, by the means of vnſound doctrine) *the Inhabitants thereof are but few, who haue the right eye* (of vnderſtanding) *pluckt out, and the right arme* (of well-doing) *cut off: Toades and Vipers dwell amongſt them and with them, for the poyſon of whome, my tame beaſts dare not appeare, nor my fiſh lift vp their head, but yet the fiſh* (that is to ſay, ſound Chriſtians) *ſhall bee gathered together in* Rome; *and though not ſo many as of olde,*

yet

yet ſhall they be as ſweet and as liuely as were them of olde; ſo that then the Toades and Frogs ſhall goe downe (meaning ſuch as in the Cittie and Church of *Rome* do in a clamorous manner diffuſe and ſpred abroad the poyſon of corrupt doctrine) *yea the Serpents ſhall bee changed into Lambes, and the Lyons into Doues.* Meaning, that the ſerpentine deceit and ſubtilty of the degenerated Roman Doctors and Prieſts, together with the Lyoniſh ſeueritie and cruelty of their ſeduced Princes, in perſecuting ſuch Chriſtians as doe diſſent from them in opinion, ſhall in the end by the meanes of a bleſſed reformation and reconciliation be baniſhed from amongſt Chriſtians, and that they ſhall worſhip God according to the pure primitiue forme ſincerely, and liue one with another louingly and harmeleſly like Doues or Lambes; the which thing, the God of peace grant may come ſoone to paſſe.

And in the ſixt booke of her Reuelations, the twentie ſixe chapter, there is a place which may ſerue for a Commentarie or gloſſe vpon the former; for the Sonne of God is there brought in, ſpeaking after this manner; *Verily I complaine of three things, firſt, that the wall of* Ieruſalem *is broken downe; what is this wall of* Ieruſalem? *that is, of my Church, but the bodies and ſoules of chriſtian people, for of ſuch liuing ſtones my Church ſhould be built: the which Church-wall is now fallen, in ſo farre, as all ſeeke to do their own will, and not mine: they turne their eyes away from me, neither will they heare me when*

I crie and call, my word is vnto thē intollerable, and my wiſedome & doctrin is in their account but vain, my cō-mandemēts are grieuous. The promiſe which they made to me they haue brokē & made without effect; they haue prophaned my Lawe, and the good conſtitutions of my freinds their predeceſſors, and follow their owne fancies, ſo that their owne inuentions are vnto them a lawe, and my lawe of the tenne Commandements is ouerthrowne, &c. Wherefore the king for whome thou doeſt praye, ought to aſſemble and call a counſell of ſpirituall men, ſuch as are wiſe through my wiſedome, and hee ought to enquire diligently of thoſe that haue my ſpirit, and aske their aduiſe how and by what meanes the wall of my Church may be built againe amongſt Chriſtians, how God may be reſtored to his honour, true religion made to floriſh anew, godly charitie made more feruent, my paſſiō more deepely imprinted in the hearts and minds of men, and my Commandements loued with greater zeale and reſpect. Let him therefore gather together the vpright and true kind of Chriſtians, that he together with them, may repaire the ſpirituall breaches of my Church, the which verily hath departed too farre from me. By the Reuelation of S. *Brigide*, it doth appeare not onlie that the Church of *Rome* hath departed from her primitiue puritie, and conſequently hath need of reformation; but alſo that it belongeth to the Emperour and other Chriſtian Kings to call counſells, and to aſſemble the Prelates for the purging and cleanſing of the Church from her corruptions.

S. Brigide auoucheth that Kings ought to call councels for the reformation of the Church.

The ſame S. *Brigide* in the tenth chapter of her fourth

fourth booke, bringing in our Sauiour, obiecting to *Romes* ingratitude, saying; *O* Rome *thou doest repay me a bad retribution for the manifold benefits that I haue bestowed vpon thee*; and telleth her that her Inhabitants do make no reckoning of his words and workes, and that they liue not according to the manner of the first Christians.

And in the thirtieth chapter of the same book, *Rome* (saith she) is spiritually wretched and vnhappie, because many constitutions which the holie Bishops of the first Sea by the inspiration of the holy spirit, haue in former times ordained in the Church, for the glory of God and the saluation of mens soules, are now made voyde and annulled: in liewe whereof, alas, many new abuses through the infusion and instigation of the euill spirit haue been deuised, to the great dishonour of God, and the destruction of soules, &c. There is (saith shee) a great and grieuous abuse risen, in that Priests doe not marrie, because of their regular or canonicall order and name, but keepe impudently concubines in their houses by day, and in their beds by night, saying boldly, It is not lawfull for vs to be married, because wee are Canons or Regulars, &c. Moreouer it was a constitution of the Church, that no Priest should receaue money for the hearing of confessions, &c. but contrary to this, there is an abuse now a dayes put in practise, the richer sort hauing made their confession, doe offer as much as they please, & the poorer sort before they be heard are

S. Bridgide avoucheth that it were better for priests to marrie, then to keepe Concubines.

conſtrained to bargaine and compound with the penitentiary; ſo that in the meane time that they abſolue with the mouth, they are not aſhamed to take mony with the hand, &c. Therefore maruaile not if I called *Rome* an vnhappy and a wretched Cittie, becauſe of the foreſaid abuſes, and other the like much contrary to the ſtatutes of the primitiue Church. Wherefore it is to bee feared leaſt the Catholicke faith do ſhortly faile, except there come ſuch a one as ſhall loue God aboue all, and his neighbour as himſelfe, endued with a faith vnfained, for the aboliſhing of all abuſes.

S. Brigide affirmeth or ratherpropheſieth that the Church of *Rome* reformation ſhall bee begun by the ſword and bringeth in the Lord complaining grieuouſly of the Pope and the Clergie.

And in the 57. chapter of the ſame 4. Booke, thus ſhe writeth; The Mother ſpeaketh; *Rome* is as a cornefield, wherein the cocle hath ouergrowne the good corne. Therefore it muſt firſt be clenſed with a ſharpe ſword, then purified by fier, afterwards tilled with a plough of Oxen. Therefore I ſhall do with you as he doth that remoueth plants from one place to another. For, vnto that Cittie is prepared ſuch a puniſhment, as if the Iudge ſhould ſay, flea off all the skinne, drawe the blood out of the fleſh, and cut it into gobbets, and breake the bones that the marrowe may drop out.

And in the 132. chapter, ſhee bringeth in the Lord ſpeaking, or rather complaining thus of the Clergie; Firſt, they doe not ſpeake nor publiſh to the people my meruailous things, nor do they teach my doctrine, but preach the loue of the

the world, and their owne will, and make no reckoning of that I haue done for them. Secondly, they haue loſt the Key wherewith they ſhould open the Kingdome of Heauen vnto miſerable men, (to wit, the Keye of knowledge) but that wherewith Hell-gate is opened they make much of, and haue it with them folded vp in a faire linnen cloth. Thirdly, of the vpright man they make a wicked man, of the ſimple they make a deuill, and the man that is whole they make him as one wounded, becauſe whoſoeuer commeth vnto them with three wounds, ſhall receiue a fourth wound at their hands, and if one chance to come vnto them with foure, ſhall returne backe againe with fiue, &c. They are worſe then *Iudas*, &c. for *Iudas* ſold mee before I had redeemed the world; but they ſel me after that I haue redeemed it, &c. *Iudas* ſold me onely for pence, but they ſell mee for any price whatſoeuer, &c. They are like vnto theeues and traitors betraying me, and like vnto whoores they touch mee, though they bee more polluted and vncleane then pitch, yet are they not aſhamed to draw neere vnto me, who am the God and the Lord of glorie, &c. And therefore as it was ſaid vnto *Iſraell*, *Behold ſeauen plagues ſhall fall vpon you*: Verily, thoſe ſeauen plagues ſhall fall vpon the Prieſts.

And yet more in the 133. chapter, But now *Iſraell* doth neglect mee, that is to ſay, the Prieſts, and they loue another God. For they loue (as I haue ſaid before) the golden Calfe, through

worldly affection, &c. Moreouer they make an Idoll of me, and ſhut vpon me leaſt I ſhould enter. They offer vnto me incenſe, but it pleaſeth me not; for they do not offer for my ſake but for their owne, &c. They are in darkneſſe like vnto theeues, walking in the darkneſſe of vice, &c. They are filthily defiled with pitch, and they defile all ſuch as come vnto them, &c. And now I complaine of them for fiue things: Firſt, becauſe they open hell and ſhut heauen to thoſe that enter. Secondly, they make a man, of Gods friend to be Gods enemie, and the man that commeth to them with one wound, they giue him two, &c. Thirdly, they annull and make of no effect my word, they affirme and teach their owne lies, and denie my truth. Fourthly, they ſell me with their mouth, when as they ſhould ſanctifie mee with the ſame. Fiftly, they crucifie my body more bitterly then once did the *Iewes*; and therefore they ſhall be iudged like traitors, and not like Prieſts, except they do amend.

And yet in the 135. chapter, ſhee bringeth in our Sauiour complaining of the *Roman* Clergy, in theſe words amongſt the reſt; Thus do theſe curſed Prieſts by me, they ought to be my members, and ſo excellent aboue the reſt of my people, as the middle finger excelleth the reſt of the fingers in the hand; but they are worſe than the deuill, and therefore except they amend, they ſhall bee drowned deeper then all the Deuills in hell. I call them to mee as the Bride-

groome

groome doth his Bride, or the husband his wedded wife, I doe to them all that I can; but the more that I call on them, the further they goe from me. My word doth not please them, my riches are but grieuous vnto them, and they abhorre my sweet persuasions as poison.

And in the 142. chapter of the same 4. booke, she bringeth in our Sauiour expostulating with Pope *Gregorie* the 11. in this manner; Why doest thou hate me so much, and wherfore is thy boldnesse and presumption so great against me? for thy worldly Court marreth & spoyleth mine that is heauenly, and thou presumptuously robbest me of my sheepe, &c. Why art thou the cause that so great pride doth reside in thy court? such insatiable couetousnesse, such execrable luxury, together with such horrible symony that swallowing gulfe of wickednes? Moreouer thou pluckest from me vilolently innumerable soules, & sendest into hell fire almost al those that come vnto thy Court; because thou dost not giue diligent heed vnto those things that do belong vnto my Court.

S. Bridgide affirmeth that Christs court and the Popes are contrarie one vnto another, and exhorteth the Pope to restore the church vnto her primitiue estate.

And not vnlike vnto this there is another place, wherein Christ is likewise brought in finding fault with the Court of *Rome*, and denouncing the destruction and subuertion thereof, because of her depraued condition, in these words; what is the disposition of the Court of *Rome*, which ought to be my seat, but is now pittifully peruerted? for there raignes pride for humility, selfe-

will for obedience, couetousnes for iustice and righteousnes ire & enuy for charitie & mercy, to be called *Rabbi*, Maister, or Doctour, and to be accounted learned in liew of diuine wisedome, for the which cause it shall deseruedly fall. Come therefore (saith he to Pope *Gregorie*) not with thine accustomed pride and worldly pompe, but with humility and ardent charity, and then pluck vp by the roote all enormious vices out of thy Court, &c. and beginne to renew my Church which I haue purchased with my bloud; and so let it be reformed and brought backe againe vnto her primitiue holy estate.

And in the 143. chapter of the same 4. booke, speaking of the same Pope, she bringeth in the Lord vsing these words; Let him therefore put in practise the workes of mine honour, and let him take paines where-through soules may be saued, and that my Church may come to her first estate, and to a disposition better then the present, and then he shall find a signe and fruit of euerlasting comfort, &c. And as touching the discord betweene the Pope and *Barnabo*, I answer that it is hateful vnto me aboue measure, because innumerable soules are endangered thereby; and therfore it is my will that an agreement be made betweene them. For though that the Pope were euen expulsed from his Popedome, (meaning by a temporall Prince, King, or Emperour) yet it were better the said Pope should humble himselfe, and make an agreement vpon any conditi-

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on whatsoeuer, rather then that by the occasion of such dissension, so many soules should perish and fall into eternall damnation. In the 6. booke of the same Reuelations the 15. chapter, shee bringeth in our Sauiour complaining of the Romaine Cleargie, thus; My words and precepts are vnto their taste bitter, my way in their eyes is abhominable, and their conuersation and life stincketh like an whoore in my sight, &c. For they do say and boast that they know and vnderstand my law; and yet it is but for the deceauing of others, and the following of their owne pleasure.

And in the 26. chapter, My wisedome and doctrine is vnto them a vaine thing, my commandements grieuous, they prophane my law, and their own inuentions are vnto them a law.

And in the 69. chapter, He is truely an humble man (saith the Lord to S. *Brigide*) that esteemeth as nothing all the good deedes hee hath done, though they were neuer so great and so many, and trusteth nothing to his own merites, &c. but believeth to purchase heauen, not by the workes of his own righteousnesse, but by the meere mercy of God.

S. Brigide disliketh of mens opinion of their owne merites in the matter of salvation.

And in her extrauagant Reuelations the 58. chapter, the blessed Virgine saith thus to S. *Brigide*; Believe that thou art altogether vnworthy, neither thinke thou that any worke or labour of thine is condigne or worthie of the remission of thy sinnes, much lesse of any euerlasting reward,

vnlesse

vnleſſe my Sonne be pleaſed to ſhew thee mercy.

And in the 61. chapter, ſhe ſaith, that ſhe heard this voyce on a time; What, haue I any need of thy good workes, or doſt thou thinke by thy merites to enter into the kingdome of heauen? In the 72. chapter of the ſame 6. booke, ſhe reckoneth it amongſt the blemiſhes of the Church that abſolution ſhould bee graunted for money. And in the 89. chapter, ſhe is commanded to ſignifie vnto *Mathias* of *Sueden* the Gloſſer of the Bible, that there are many Antichriſts, and conſequently that Antichriſt ſhould not be a ſinguler number, but a plurall, that is to ſay, not any one perſon, but a pluralitie of perſons.

And in the 59. chapter, the ſelfe ſame man (ſaith our Sauiour) who ſhould crie, come and ye ſhall find reſt vnto your ſoules, cryeth, Come and ſee me in greater pompe and pride then euer was *Salomon*, come to my Court and empty your purſes, and ye ſhall find perdition to your ſoules; for in this manner crieth he by his example and deed. And therefore is the time of wrath now at hand, and I will iudge him as a ſcatterer of the flocke of Saint *Peter*. O how great a iugdement hangeth ouer his head! but yet if hee will bee conuerted vnto mee, behold I will meet him in the midde way like a louing father.

Finallie, in the fiftie foure chapter of the ſame ſixt Booke, our Sauiour is brought in complaining thus of the Romaine Cleargie and Religion; The which I my ſelfe haue ſhowen them,

and

and in the which my friends haue long time walked is now dissipated, and destoyed; For the Pastors, Gouernors, & watchmen of the Church doe slumber and sleepe, they delight in vaine and new things; & therefore will I rise vp & no longer hold my peace: I will take away from amongst them the voice of gladnesse, and will let out my Vineyard vnto others, so shall it bring forth fruit in due time. And thus much shall suffice to haue beene alleaged out of the Bookes of Saint *Brigide*, as they are extant in print.

S. Bridgide Propheseth that God will raise vp more faithfull labourers in the Vniard of his Church then those of hir time were.

An Appendix or addition to the former Section, made vpon the occasion of a certaine olde Booke, together with an ancient Monument had out of the Abbey of S. *Edmundsburie*, imparted of late vnto my view by the Right Worshipfull and most learned Gentleman and iuditious Antiquarie Sir *Henrie Spelman* knight.

IN the beginning of this Section (being the twentieth in number) I did affirme that there are diuers notable Predictions in old books, alleaged by the Authours thereof vnder the name of S. *Brigide*, the which are not to be found in any of the printed Editions of her Reuelations: For proofe whereof I cited *Wolfangus Aytinger* a Germaine Priest, who in his Commentarie vpon the Prophesie of S. *Methodius*, (the which was printed some foure yeares before S. *Brigides* booke) alleageth some two or

three ſuch Propheſies of hers as are not to be found in any of the printed Coppies thereof. Whereby it is apparant that he hauing alleaged the ſame out of the olde Manuſcript Coppies, ſome things either negligẽtly or purpoſely haue been left out in the printing, by ſuch as were the publiſhers of thoſe Reuelations. And thoſe ſame Propheſies I find likewiſe alleaged by an Aſtrologian, naming himſelfe *Ruth*, and writing of the coniunction of the higher Planets, that was in the yeare 1484. and the 25. of *Nouember* of the ſaid yeare; and likewiſe of that terrible Eccliſe of the Sunne, which was ſeene the 16. day of *March* in the next yeare following, neere ſome 130. yeares agoe, in the dayes of the moſt vertuous and famous Emperour *Frederick* the third, the Father of glorious *Maximilian* the firſt. The which Aſtrologians Booke was printed 128. yeares agoe, ſome 14. yeares before S. *Brigides* Reuelations were printed at *Noremberge*, and was imparted of late vnto my view by my much reſpected and kind friend Sir *Henrie Spelman* knight, a Gentleman noted of the beſt for his notable parts of Iudgement and Learning, both diuine and humane, and knowen to be a moſt earneſt fauourer and furtherer of all learned endeauours, eſpecially ſuch as belong to the ſtudie of Antiquity, wherein I haue ſpent ſome ſeauen yeares of my time. The foreſaid *Ruth* in the firſt chapter of the firſt part of his Booke, which concerneth the Pope and his Prelates and Preſts, like as

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the second part thereof toucheth the Emperour and the Princes of the Empire, prefixeth this title following before the picture of a ship, containing in it a Temple or Church, *Ecclesia in Nauicum suis remis inclinata fluctuante*, that is to say, *The Church in a ship leaning to the one side amids the waues.* In the second chapter he prefixeth the picture of *Adam* and *Eue* standing as transgressors, signifying (saith he) the Romaine Church, the Pope and Clergie, and alleageth there *Ioachim Abbas* vpon *Ieremie*, in these words. *Est et alia ficus quæ maledictione prauaricationis iam aruit, Latina Ecclesia siue nauicula S. Petri, &c.* That is to say; There is yet another figge-tree which hath growne withered through the curse of the transgression, to wit, (saith he) the Latine Church or the Ship of S. *Peter*, &c. The which passage of *Ioachim* shal be alleged more fully in the 23. Section of this Booke. In the same chapter *Ruth* citeth S. *Brigide* in the fourth of her Reuelations, saying thus, *Va et iterum, væ quando puer sedebit in sede Liliȝ, orietur tribulatio in Ecclesia S. Petri: Potens est Deus suscitare et francos aduersus Ecclesiam, &c.* That is to say; Woe & woe againe, when a child shall sit in the seat of the Lilly; tribulation shall arise in the Church of S. *Peter*, for God is able to stir vp euen the French against the Church, &c. And this is one of Saint *Brigides* Propheſies, which we alleaged in the 4. Section of this Booke out of *Aytingers* Commentary vpon *Methodius*, and the which we haue noted are not to be found in the printed Editions thereof.

Diuers notable Propheſies alleaged by an Astrologian naming himselfe *Ruth*, concerning the state of the Church and Empire.

thereof. Another of them the ſame *Ruth* allegeth in the third chapter, beginning thus ; *Sub Aquila grandi quæ ignem fauebit in pectore eo neuilcabitur Eccleſia, &c.* That is to ſay, vnder the raigne of the great Eagle, which ſhall keepe fire hidden in his breaſt, the Church ſhall be trod vnder-foot, and ſpoyled. For God is able to ſtirre vp the hautie Germaines againſt the Church. And becauſe they confide more in the power of man then of God ; therfore in Gods iuſt iudgement ſhall the ſhip of S. *Peter* ſuffer hoſtile incurſions, and the Clergie vndergoe great trouble. And ſo muſt *Peter* girded vp, flie away with ſpeede, leaſt that he incurre the miſerie of publike bondage. And ſo let the Weſterne Church take heed leaſt the French power wherein ſhee putteth her truſt proue no better then a ſtaffe of Reed, the which will hurt or pierce through the hand, if a man leane on it. It is let vs to vnderſtand hereby (ſaith *Ruth*) how that the Germaine Scorpioniſts ſhall enter into a confederacie with a certaine King of *France*, vnder whom the Romain Church ſhall beare the croſſe of lamentation vpon her owne ſhoulders. About the riuer of *Rhine*, and in the land of the Moone about the Weſterne Sea, (ſaith he) ſhall be ſeene euills, the like whereof had not beene heard tell of vnder the new Pope, who ſhall thunder out the ſentence of curſing againſt certaine Saturnians (meaning ſome of the Clergy) when ashe ſhal enter into his own houſe. Then ſhall the Romans ſtumble in the faith (*Tunc Romani*

Romani ecclesiæ hunc in fide) the which thing was not heard tell of in the daies of olde, perillous times are at hand in the Church of Saint *Peter*, and amongst the Cardinals new euills shal arise within short space.

Moreouer in the third chapter of the second part of his booke, he setteth downe the picture of a Wolfe with open mouth inuading the Eagle and chasing him away, and making his owne to teare his skin, so that he shall flie to the south to seeke helpe for to recouer things lost, according (saith hee) to the Reuelation of *Reynardus*. But after some ten yeares past, a great Eagle shall arise, which shall chastice many, and make the Inhabitants of the Seas to mourne. Who can resist him (saith hee) seeing he hath power from the most high? hee shall carrie away with him three Kingdomes, and the people shall cry alas, alas, woe, woe. The same is the great Eagle (saith the foresaid *Reynardus*) which after fiue yeares sleepe shall beginne to talke familiarly with the Lillie, and afterwards shall make it to tremble, together with other loftie mountaines. He shall spread forth his wings to the prey, & sharpen his clawes to catch, and open his bill to deuour. Cities and Castles he shall astonish with the noise of his wings. And there shall be a great mourning and bitter, such as hath not beene in the daies of old amongst the Inhabitants of the west Sea, and in the Virginall land, he shall spoyle the Lillies. In the which Prediction the great Eagle

seemeth

ſeemeth to be the Turke who belike ſhould ſubdue the reſt of the Empire, and mightily afflict the Countries of the Weſt, eſpecially the moſt noble countrie of *France*, according to ſome other predictions alleaged in this booke: all which I pray God may neuer proue true.

But *Ruth* in the third chapter of the ſecond part of his book, did think that this prediction of *Reynardus* was to be accompliſhed in the perſon of an Emperour of the glorious *Auſtrian* houſe, and namely of *Maximilian* the firſt, and therefore he alleageth a propheſie of *S. Bridgide*, begining thus, *Surget Rex pudicus facie &c.* That is to ſay, their ſhall ariſe a King of a ſhamefaſt countenance, who ſhall raigne ouer all, and entring into the houſe of the mother Eagle ſhall holde the Monarchie from Eaſt to Weſt, and applieth in to *Maximilian* aforeſaid; So doth he in his fifth chapter, applie to him another prediction of *Reynardus*, which is this. The children of the Low-Countries of *Dutchland* ſhall be a prey to the fowles of Heauen, and to the beaſts of the Earth, ſo ſhall thoſe of the Land vnder the hart of *Virgo*, and of *Scorpio*, they ſhall fall before the mouth of the ſword, and the habitation of the Weſtern people and of the *Scorpioniſts* ſhall be deſerte.

That Lord (ſaith he) ſhall vnſheath the ſword of warre and of extreame deſolation vpon thoſe of *Picardy*, *Flaunders* & the neighbour countries. Afterwards thoſe of *Bauier* ſhall be brought vnder his Scepter, and many beames of the Church

ſhall

ſhall be darkened, both in *Germanie* and *France*; Becauſe (ſaith he) the comming of that King ſhall be both ſuddaine and vnexſpected, in the mids of ſecurity and peace. But we ſee that the foreſaid Aſtrologian *Ruth* hath but raued in his application, and as he hath proued the falſe applier, ſo do I wiſh that *Reynardus* may in this point proue the falſe propheſier; and that a prediction importing ſuch harme to *France* and *Flewdens*, neuer take effect by the meanes of any King or Emperour of the *Auſtrian* houſe, or yet any other that ſhall be hereafter. The which thing as I do earneſtly wiſh out of the affection I do beare to the proſperitie of the moſt noble Nation of *France*, ſo would I not haue it imputed to any enuyfull humor in me againſt the encreaſing greatneſſe of any of the Princes of that foreſaid moſt Honorable and euer-renowned *Auſtrian* race now liuing, or that ſhall be hereafter in *Germanie*, *Spaine*, *Sauoye* or elſe where; whoſe glorie I pray God may neuer be obſcured by any ſuch effuſion of Chriſtian blood, as the foreſaid prediction doth import. But that it may be rather the fortune of the Hell-hatcht *Ottoman* race, to reape ſuch a deſolation and deſtruction at their hands, and that the tirannicall Turkes, may be the men that ſhall be made foode to the Fowles of the Heauen, and to the Beaſts of the Earth, by the ſharpnes of the *Auſtrian* ſword; According to another prediction of the ſame *Reynardus* alleaged likewiſe by *Ruth* in the 26. chapter of his booke,

A Prediction of *Reynardus* touching the the king of Spaines vanquiſhing, and ſubduing of the Turkes.

booke, which promiſe that after that the Turkes haue made a great hauock & deſtruction of Chriſtians, & ouercome & killed the moſt part of their kings, that the King of *Spaine* in thoſe daies ſhall remain vnuanquiſht, and that it ſhall be his good lucke to make the Turkiſh pride and loftineſſe to fall, & to bring all thoſe Kingdomes & Countries to the obedience of Chriſt & his Church. But let this Prediction proue true or falſe, as ſhall pleaſe God, for mine owne part I will alwaies wiſh that the glorious *Auſtriane* houſe may long ſtand a Bulwarke to Chriſtendome, and euery day grow ſtronger and ſtronger, till at what time by their valour and vertue thoſe common enemies of the Chriſtian name be either wholy ſubuerted or els conuerted to Chriſt, and that the imperiall Crowne of the Eaſt (as well as that of the Weſt is now) be ſet on ſome of their heads; but withall I will as earneſtly wiſh that it may be their good fortune and wiſe reſolution to keepe for euer good correſpondency, faith, and amitie, with other Chriſtian Kings and Nations, eſpecially thoſe of *Great Britaine*, and *France*, and that they affoord their ſubiects (howſoeuer affected in religion) the moſt curteous and kind vſage they can; without the which courſe they may be certaine and ſure to come ſhort of their other glorious deſignes. In the meane time let no man fetch this ſtraine of mine affection towards the Maieſtie and felicity of that houſe from any other fountaine, ſauing that of that honourable com-

munity

munitie of bloud which is betweene our moſt gracious Soueraigne, together with his moſt noble children and them; all of them being almoſt equally deſcended from many the ſame Emperours, Kings, and Princes, as namely from *William* Earle of *Holland*, *Zeland*, and *Freezeland*; and Emperour, and the reſt of the ancient Earles of *Holland*, *Flaunders*, *Henalt*, with the Dukes of *Burgondie*, from *Alphonſe* the tenth, called the wiſe King of *Caſtile*, and Emperour of *Romaines* and *Germaines*, together with *Sanctius* the great, and *Alphonſe Raymon* enſtiled Emperours of *Spaine*, *Alphonſe* the 1. called the Catholicke, the 3. called the great, the 5, the 6, the 7, the 8, the 9, the 10 already named, and the 11, *Ferdinand* the 1, the 2, the 3, the 4, *Sanctius* the 3, and the 4, with *Peter* called the cruell, all Kings of *Caſtile* & *Leon*, from *Vimaranus*, *Veremundus* the 1. & 2, *Ranimirus* the 1. and 2, and *Ordonius* the 1. 2. and 3. kings of *Leon*, and *Aſturia*, from *Ramirus* the 1, and 2. *Sanctius* the 1, *Raymundus*, *Alphonſus* the 2. called the chaſt, *Peter* the 2, and *Iames* the 1. called the fortunate, Kings of *Aragon*, &c. from *Dyoniſius* and *Alphonſus* the 1. and 4. Kings of *Portugale*, from *Ennicus*, *Garſias* the 1, the 2, the 3, the 4, and the 7, *Sanctius* the 1, the 2, the 3, the 4, and the 7, called the ſage, *Ranimirus*, *Theobaldus* the 1, and 2, *Henrie* the 1, and *Philip* the faire kings of *Navarre*, from *Iohn* king of *France*, from *Humbertus* the 1, 2, and 3, *Amadæus* the 1, and 2, and *Thomas* the 1. Princes of *Savoy*, from *Philip* the hardy Duke of *Burgundy*,

A briefe of the Honorable community of blood that is betweene the King, and the Emperour *Mathias*, his Brethren and Couſens the Archdukes of *Auſtria* and the King of *Spaine*.

from *Charles* the 1. Duke of *Burbon*, from *Henrie* the 7. Earle of *Lucemburg* and Emperour, from *Iohn* king of *Boheme*, and Marqueſſe of *Moranie*, from *Charles* the 4 king of *Boheme* & Emperour, from *Sigiſmund* king of *Boheme*, and of *Hungarie*, and Emperour, from *Lodowicke* Duke of *Bauier*, and Emperour, from *Albert* Duke of *Bauier*, and Earle of *Holland*, *Zeland*, and *Freezeland*, from *Bela* the 3, and *Andrew* the 2. kings of *Hungarie*, from *Leopoldus* the 2, the 4, the 5, the 7, *Henrie* the 1, 2, and 3, *Albertus* and *Erneſtus* Marqueſſes of *Auſtria*, from *Menardus* Earle of *Tirols*, from *Rodolphe* the 1. Earle of *Habſpurge*, and Emperor, from *Albert* the 1. Archduke of *Auſtria*, and Emperor, from *Albert* the 2. ſurnamed the wiſe, *Albert* the 3, *Albert* the 4. ſurnamed the patient, all Archdukes, & *Albert* the 5. Archduke of *Auſtria*, Duke of *Lucemburge*, Marqueſſe of *Morauie*, king of *Hungarie*, and *Boheme* and Emperour of *Romans* and *Germaines*, from whome our moſt hopefull Prince *Charles* is deſcended by his two daughters and heires, *Anna* and *Elizabeth* in the 8. degree, he being the lateſt Emperour of 49, from whom Prince *Charles* deriueth his moſt noble blood. And the neereſt diſcent cõmon to Prince *Charles* and his ſiſter Princes *Elizabeth*, with *Philip* Prince of *Spaine*, together with his brethren and ſiſters, & their couſins, the Infants of *Sauoy*, is that which they deriue from *Charles* the 1. Duke of *Burbon*, and *Auergne* Earle of *Clermant*, Pare and great Chamberlaine of *Fraunce*, who is recorded to haue

haue fought ſo valiantly in the warres of king *Charles* the 7. of *France*, and from him they are all equally diſtant in the 8. degree; to wit, our moſt toward Prince *Charles* being deſcended from that valiant duke *Charles* by his elder daughter *Catherine*, married to *Arnold* Duke of *Gelderland* and *Iuliers*, and the foreſaid moſt noble Infants of *Spaine* and *Sauoy*, being deſcended from the ſaid valorous Duke *Charles* by his younger daughter *Iſabell*, married to *Charles* the war-like Duke of *Burgundie* and *Brabant*. And not onely hath our moſt gracious Soueraigne & his hopefull children a common diſcent, together with the Princes of the glorious *Auſtrian* houſe, namely *Mathias* the 1. now emperour, with his brothers and couſins the Archdukes of *Auſtria*, and *Philip* the 3. king of *Spaine*, with his children and ſiſters children, the Infants of *Spaine* and *Sauoy* from the aboue named Emperours, Kings, and Princes, but alſo from diuers Kings of *England* and *Scotland*, namely, from *Edmund Ironſide*, *Henrie* the 2, and *Edward* the 3, Kings of *England*, with prince *Edward* the Outlawe, and *Iohn* of *Gant* Duke of *Lancaſter*, &c. and from *Malcome Cammore*, and *S. Dauid* Kings of *Scotland*, together with his ſonne prince *Henry* of *Scotland*, Earle of *Northumberland*, and *Huntington*. The which notable community in blood, as is ſaid, I wiſh ſhould be reputed for the ground of the good will and affection I may ſeeme to beare to the honour of the Princes of the moſt noble *Auſtrian* blood.

To returne then to our Aſtrologian *Ruth*, in the ſecond part of his booke, he alleageth diuers olde predictions touching a certaine Emperour or Emperours that ſhall practiſe terrible thinges againſt the Church of *Rome*, for in his third chapter, he ſaith, *ſub eo Eccleſia conculcabitur clerusque turbabitur*, that is to ſay, vnder him the Church & Clergie ſhallbe trampled vnder foote; and he addeth, That there ſhall be ſuch a Lamentation & weeping as the like hath not been hard of olde. And in the fourth chapter, he alleageth the *Sibylle* of *Cume*, foretelling that an Eagle ſhall riſe vp from amongſt the rocks of Germanie that ſhall fall with a great furie downe vpon the Pope, and chaſe him from his ſea, and ſo recouer againe his old neſt. And in the 5. chapter he hath ſomewhat to that purpoſe, ſaying that many beames of the Church ſhall be darkned in *Germanie* and *France*, And in the ſixt chapter, he alleageth Abbot *Ioachim* foretelling how that the tribe of *Leui* ſhall be ſore wounded by tribulations and anguiſh, & that looke how much hath the Church of *Rome* magnified her ſelfe in Prelacie and Dignitie, aſmuch ſhall ſhe ſuffer of dejection and miſerie, And in the ſeauenth chapter, he ſaith, Whatſoeuer thing the Prophet *Ieremie* ſometime foretould of the deſtruction of the Synagogue, the ſame or the like is to be looked for to befall to the Latine Church; and telleth out of *Ioachim*, that a certaine Romain Emperour like vnto another King of *Babilon* ſhall carry the Arke of the Romain

Predictions alleaged by *Ruth* touching the affliction & caſtigation of the Church of *Rome* at the hands of the Empire.

Romain Church, with the Priests thereof into captiuitie. There shall be such tribulation in the parts of *Germanie*, and such affliction amongst the *Iouialists* (meaning the secular Princes) that those that beare the shauen Crowne shall hide themselues, and deny that they are Priests; There shall likewise be (saith he) a perfidious and disloyall diuision amongst the Cardinalls, and that the Churches shall be dispoiled of their Temporals, as also that there shall be seditions, diuisions and troubles amongst the Princes electors; And there he admonisheth them to take heed in time, lest through their diuisions and discord, the Empire be taken away from them, meaning (as I take it) by the Turke, who allwaies hath been ready to watch such aduantages, and to lay holde vpon such oportunities, as are the diuisions of christian Princes. And therfore, as in the third Chapter of the first part, he fore-telleth how that those of *Gaunt*, *Briges*, *Flanders* and *Picardie*, shall put their hand to the shauing of the seauen Lockes of the head of the Empire, by bringing in of the infidel Turkes against the Lords flocke (saith he, meaning the Church of Rome) so in this same chapter now alleaged, he threatneth the Electors, in case they be deuided, with the Turkes preuailing so farre vpon them, as that not only the *Bohemians* and *Polonians*, but also the *Danes* and *English*, shall be faine to seeke to contract a league of amitie with them: the which thing, both he and I pray God to auert. And therfore in his ninth Chapter,

A Prediction alleaged by *Ruth* of a certaine Emperour or new Prince that shall be a most cruell enemie to the Church of *Rome*.

ter the title whereof is thus *nouus princeps exurget in brevi tempore*, a new Prince or Emperor shall arise within short while, he menaceth Germany with such an Emperor as shal proue, not a Ruler, but a Ruiner of the faithfull, not a Comforter but a Consumer of the Clergie, not a Protector, but an Oppressor of Orphanes and widowes: worse then *Antiochus* which tooke away the vessel out of the Temple of the Lord, worse then *Iosab*, through deceit and gile, worse then *Achab*, who shal of the Lords Vineyard make Orchards for his owne vse, worse then *Appollonius* which spoiled the Temple: worse then *Iudas* who vnder the colour of peace shall betray the members of *Christ*, and worse then *Holofernes*, who shall thirst after mens blood and make himselfe drunke therewith; Finally, a waster of Christs Patrimonie, and louer of whoores and harlots, a most pernitious Dragon, that shall persecute the Spouse of Christ, trouble the whole earth, and lay the world waste, all the which description being considered, whose can it be but the Turk. And in the thirteene and fourteenth chapters, he alleageth S. *Cirill*, foretelling of three euill Priests or Popes which he calleth adulterous husbands of the Church, and of another good one that shall reforme the Church. And in the 21. chapter foretelleth of a good Emperour that shall amend and redresse the Church of *Rome*; and in the thirtie chapter of a king that should make new Lawes, and alter the olde. And in the thirty

foure

foure chapter he foretelleth that in the Land of *Leo*, (meaning *Italie* which is vnder that signe) and in the Court of *Rome* shall a newe Prophet appeare, that shall preach wonderfull things: he shall seeme vnto men holy and full of Gods feare, but vnder the colour of holinesse, he shall haue an hollow heart and burne many with fire: in his heart he shall haue roosed a wicked spirit, and shall seduce both Prelats and Princes by his fained holinesse and bring them into error. So that many of the wisest and most famous in *Italie*, *Lumbardy*, and high *Germanie*, shall be deceaued by his meanes. This man (saith he) shall be more honored amongst the people then any was before him; and he shall be called a *Antichristus mixtus*, a mixt kinde of Antichrist, and the Prelats shall honor him, but he shall be shamefully destroyed & slaine, and many men shall be exceedingly scandalized. And truely as touching a mixt Antichrist that should bee a certaine euill Pope of *Rome*, we haue alleaged before S. *Vincent* in the eight and twelfth section of this booke, foretelling the same. And it seemeth that either his prediction, or els an opinion not vnlike vnto it, but of farre more dangerous consequence to the Church of *Rome* then the other, hath carried great credit among the old Monkes of S. *Edmundsburie*, for in their Monastery in the Cellerers great chamber windowe was pictured most artificially in glasse as after followeth. On the one halfe S. *Paul* the Apostle hauing written aboue

A Prediction alleaged by *Ruth*, touching a certaine new Romaine Prophet that shall deceiue many, and be called a mixt Antichrist.

A notable Monument had out of the Monasterie of S. *Edmundsburie* touching *Antichrist*.

aboue his head in Latine theſe words of the ſecond chapter of the ſecond Epiſtle to the Theſſalonians, *Veniet diſceſsio primùm, &c.* for ſo the words there do begin, and are Engliſhed thus: *There ſhall come a departing firſt, and that man of Sinne, the ſonne of perdition ſhall bee diſcloſed, which is an aduerſarie and exalteth himſelfe aboue all that is called God, or that is worſhipped, ſo that he doth ſit as God in the Temple of God, ſhewing himſelfe that he is God.* There the Apoſtle holdeth in the one hand a ſword, and with the other hand pointeth at one pictured on the other halfe of the windowe, with a triple Crowne ſitting in a glorious Chaire holding the Globe of the world in his hand, and enuironed with Prieſts, Preachers, Monkes and Friers, one whereof hath a deuill or vncleane ſpirit flying out of his mouth, or rather fluttring about the ſame. his triple crown and head is compaſſed as it were with Sun beams, and there is written about it in three ſeuerall places the word *Antichriſtus*, after the old māner of abbreuiation. Vnderneath *S. Paul* is pictured, the prophet *Malachie* with theſe words of the fourth chapter aboue his head, *Ecce ego mittam vobis* Heliam *Prophetam, &c. behold I will ſend you* Eliah *the Prophet before the comming of the great and fearefull day of the Lord. And he ſhall turne the heart of the Fathers to the Children, and the children to their fathers, leaſt I come and ſmite the earth with curſing.* And with the finger he pointeth at *Elias* pictured on the other hand o're a-

gainſt

gainſt him, vnderneath the picture of Antechriſt as if he were preaching to the Prelates, Preiſts, Monkes and Fryers; amongſt whome ſome are repreſented as ſtopping their eares & noſe thereat, ſome as if they ſeem'd ſleeping, & other ſome as liſtening and aſſenting to that which *Elias* ſayeth. This picture *Iohn Eyer* Eſquier, cauſed to be painted and drawne on Canuaſe, in all points like vnto that in the Glaſſe-windowe, at the vnhappy diſſolution & * prophanation of that moſt beautifull and ſtately Monaſterie; All which the moſt Iudicious and learned Gentleman Sir *Henry Spelman* Knight, who did courteouſly Impart the foreſaid Monument to our view, hath celebrated and learnedly expreſſed in ſeauenſcore Latine Heroicall verſes. But it is very like that our Romain Catholicks will reply, that the picture hath been but deuiſed by ſome Proteſtant of purpoſe, to make the Pope and Church of *Rome* more odious; Whereunto I anſwere, that if either the worthy and Iudicious Gentleman, by whoſe meanes I firſt came to the ſight thereof, had thought it had beene of that kinde, I am perſwaded he would not haue reckoned it for a Monument of Antiquitie worthy of any conſideration, neither had I made any vſe thereof; For I thank God that he hath giuen me that meaſure of moderation & Ingenuity, that I would be as loth as any man liuing to imploy ſuch trumperie and fond trickes to fortifie a cauſe. And that it came not from any Proteſtant, but from ſome of the

* *The author calleth a prophanation, the prepoſterous and ſacrilegious conuerting of a thing once deſtinated to a ſacred Vſe, vnto a ſecular or prophane Vſe; for he thinketh that Monaſteries ought not to haue beene ruinated but onely reformed and ſo employed to the maintenance of Schollers and other vertuous and deuout perſons during the time of their free and vninforced ſingle life, eſpecially of diuines.*

Romiſh ſide, it may appeare by the very picture it ſelfe, for it repreſenteth the great Antichriſt as a ſingular perſon, whereas all Proteſtant writers (ſauing the learned & Iudicious *Zanchius*) do holde him to be a pluralitie or multitude of perſons. Againe, the picture giueth vs to vnderſtand that *Elias* ſhall come in perſon to preach againſt Antichriſt, before the end of the world: the which is to all Romaniſts as an Article of the Beleife, where as Proteſtants do denie and impunge that poſition as vnſound & erronious; & theſe two arguments may ſuffice me thinkes, to vindicate the foreſaid Monument, from the ſuſpition or imputation of forgerie; Finally, *Ruth* in the ſame thirty foure chapter, promiſeth that after the diſtruction of that mixt Antichriſt which ſhould ariſe in *Italie*, there ſhall be a certain good Pope, that ſhall make a new and a good reformation in the Church; And in the thirty ſix and thirty ſeauen chapters, he alleageth *Ioachim* the Abbot, foretelling in his booke of the Concorde of the two Teſtaments, that there ſhall a certaine ſolitarie man, of great Sanctity ariſe and be aduanced to ſit in the Apoſtolicall Sea, who ſhall reforme the Church; And that after him, ſhall ſucceed other three holy Biſhops, which ſhall follow the footſteps of the former, and be enſtiled the Angelicall Paſtors.

Predictions alleaged by *Ruth*, touching certaine good reformed Popes.

SECT. XXI.

OVr twelfth & laſt Iurier is *S. Catharin* of *Siene*, out of whoſe bookes we haue culled the ſentences following; Come (ſayth ſhe) & let vs build the wall of *Ieruſalem*, let vs reforme the Clergie and Laity of the Church; and let vs pray vnto the moſt high God, ſaying, Lord looke downe vpon the neceſſity of thy ſpouſe the Church, open the eies of thy *Vicare* vpon earth (for ſo ſhe enſtileth the *Pope*) that he may Worſhip, Honor & Loue thee, not for his owne ſake, but for thine &c. make him to reſpect and performe thy will, leaſt by his fault, we all periſh &c. purifie his hart whereby he may haue an earneſt deſire of reforming the Church, and the depraued members thereof. Let him burne with the zeale of thine honor, and of the ſaluation of the ſoules of the ſheepe committed to his charge, and let him not giue place to the counſaill and aduiſe of the fleſh, but of thy good ſpirit. Reforme the life of his aſſiſtants, the Cardinalls, that with ſincere minde and a ſimple hart, they may follow thy will. Inlighten and ſtrengthen the Paſtor, and his Miniſters, that they may giue good Inſtructions, following the direction of the light which it ſhall pleaſe thy maieſtie to vouchſafe them. &c.

An earneſt Prayer of S. *Catharine* of *Siene*, for the reformation of the Church

My patience (ſayth the Lord) ſhould haue healed and cured my prieſts, but except they

amend all the graces that haue given them ſhall redounde to their Iudgment and confuſion &c. The religious orders (Sayth ſhe) are become the weapons or Soldiers of the deuill corrupting religion inwardly in them ſelues and their brethren; and outwardly in the ſecular ſort and Laity &c. whither ſoever thou turneſt thy ſelfe, thou ſhalt ſee the whole Clergie infected with many faultes, following riches and pleaſures, neglecting the feeding of the poore, and the cure of Soules, giving them ſelues wholy to temporall things, ſelling through ſimony the grace of the holy Ghoſt, abuſing eccleſiaſticall matters, corrupting and killing the ſoules which Chriſt hath redeemed with his blood &c. O *Tabernacle*, but of the Deuill, I haue choſen you (ſayth the Lord) to be like vnto Angels on Earth, but ye are rather Incarnat Deuills whoſe workes ye doe and put in practiſe &c. The Laytie and ſecular perſons (ſayth ſhe) are ſeduced and deceiued by their blind guides, which are alas ignorant Idiots, preſumptuous Hypocrites, couetous Simoniſts, Luxurious, envyous, ſlow to doe good works, apt to do euill, gaping & running after Temporall thinges, &c. But what ſhall the Lord do to theſe euill Husbandmen? he ſhall euen come and deſtroy them, & let out his Vinyard vnto others &c. By tribulations and afflictions, and in ſuch a manner as we knowe not, he ſhall purge his Church; and to that purpoſe ſhall ſtir vp the ſpirits of his Elect. After the which thinges ſhall enſue

S. *Catharine* of *Siene* auoucheth that the religion of the Church of *Rome* is corrupt, in many reſpects and that therefore it ſhall incurre firſt tribulation, and afterwards be reformed by the meanes of certaine good Paſtors.

enſue ſuch a reformation of the holy Church, & ſuch a renouation of the Paſtors thereof, that the very thought therof maketh my ſpirit to reioyce in the Lord. And, as I haue tolde you heretofore, the Spouſe which is now altogether deformed, ragged and torne, ſhall then be adorned, and decked as it were with precious Iewells and chaines: And all the faithfull people ſhal be glad when they are thus bewtified with ſo holy Paſtors. Yea the Infidells being drawne with the ſweet ſmell of Chriſt, ſhall repaire vnto the Catholike ſheepe-folde, and be converted to the cheefe Paſtor and Biſhop of their ſoules. wherefore giue thankes to God, for that he is to giue vnto his church ſo calme and quiet a ſeaſon after ſuch a terible tempeſt and ſtorme. Theſe and the like ſentences are to be read in the foreſaid S. *Catharines*. booke the 1. 3. 11. 14. 22. 113. 114. 115. 116. 119. 121. 122. 125. 126. 127. 128. 129, and 132. chapters.

SECT. XXII.

NOw becauſe that beſides the above named twelue Canonized Prophetes and Propheteſſes of the Church of *Rome*, we haue alleaged diuers other famous perſons of the ſame Church, whoſe predictions and teſtifications do agree with the former, and for that in the writts

of *Ioachim* Abbot of *Flore* in *Calabrie*, there be many notable paſſages appertaining to this purpoſe, whereof ſome haue already beene produced; therefore I thought good to cull out ſome of the pregnanteſt of the ſame, eſpecially out of his Commentarie vpon the Propheſie of *Ieremie* the which *Syluester Meuccius* an *Augiſtinian* Hermit calleth a very diuine interpretation, and therefore cauſed the ſame to be printed at *Collen* in the yeare 1577. And vnto them wee ſhall adde diuers notable things gathered out of the Sermons and viſions of a French Dominican Frier, whom *Iacobus Faber* in his booke of the three ſpirituall men, and the three ſpirituall Virgins nameth *Robertus Gallus*, who propheſied of the ſtate and apoſtaſie of the Romaine Clergie about the yeere 1290. ſomewhat later then the foreſaid Italian Abbot *Ioachim*.

This *Ioachim*, as we haue ſhewed in the beginning, was a wight in the iudgement of all men, notably endued with the propheticall Spirit, witneſſe *Laonicus Chalcondylas* in the ſixt book of his Turkiſh matters, where he enſtileth him a man skilfull in foretelling future things, and ſayeth, that amongs other matters, he foretolde many things of thoſe that were to attaine to the popedome, and how they ſhould demeane themſelues therein. Witneſſe likewiſe *Vincentius Beluacenſis* in his hiſtoricall looking-glaſſe, in his twentie nine and thirtie two bookes, who writeth

writeth of him that he receiued the guift of vnderstanding from God in an extraordinarie manner without humaine teaching or learning, he being but a simple Idiote; The same saith *Chalcondylas* in the place before alleaged, and *Gabriel Barius* the Franciscane Frier in his life, For there he writeth how that *Ioachim* being as yet but a boy of foureteene yeares of age, going in pilgrimage to Ierusalem, chanced by the way passing through a sandie and drie desert to be so troubled and tormented with a burning thirst, that thinking to die, he couered himselfe with the sand, least he should haue beene a prey vnto the wilde beasts, who in the mean while recommending himselfe to Gods mercy, and meditating on the holy Scriptures fell a sleepe, and loe in a dreame he seemed to see a riuer of Oyle, and a man standing by who said vnto him, *Ioachim* drinke thy fill of this flood, and hauing as he thought, drunke thereof aboundantly, as soone as he awaked, he found himselfe diuinely enspired with the vnderstanding of the holy Scriptures. Afterwards being in Ierusalem, on Easter day at night, a cleere light appeared to shine about him; whereupon he began to be endued with such a degree of diuine light, that though he had learned but very little, yet he composed fiue bookes of the Concordance of the two Testaments, an exposition vpon the Reuelation, a Psalter of ten strings distinguished into three Volumnes, a Commentarie vpon the Gospell of

S. Iohn,

S. *Iohn*, againſt the *Iewes*, a commentary vpon the Propheſies of *Merlin*, and vpon the Reuelations of S. *Cyrill* the Hermit, a booke of certain Popes, a booke of Conſolation, a volume of Sentences, an expoſition vpon ſome Oracles of *Sibylla Erythræa*, together with Commentaries vpon the propheſie of *Ieremie*, and ſome chapters of *Nahum Abacuck*, *Zacharie* and *Malachie*; The which doe abundantly argue. (ſaith *Barius*) that he was manifeſtly inſpired with the ſpirit of Propheſie. In his life there was no intermiſſion of Labour; For he was allwaies excerciſed either in Praying, or in Meditating, or in Reading, or in Writing.

The foreſaid Comentarie vpon the propheſie of *Ieremie* he compoſed at the requeſt of *Henry* the ſixt Emperour, who made exceeding great reckoning of *Ioachim*, for the infallibility of his Predictions, as witneſſeth *Pandulphus Collenutius*, in his Compend of *Naples*, where he telleth how that the foreſaid *Ioachim*, tolde the Emperour how that his wife *Conſtantia* whom he had married, when as ſhe was paſt fifty years of age; ſhould beare him a Sonne, the which was *Friderick Barbaroſſe* the Emperour. He likewiſe foretolde him many other thinges touching the ſucceſſe, that hee, his wife and poſterity ſhould haue, and likewiſe concerning his end, howe he ſhould dye within ſhort while neer to *Meſſana*. Diuers other famous Hiſtorians make honorable mention of him and his Predictions, as *Antoninus* in his ſecond part, the ſeauententh title, *Roger Houedon* in

the

the 2. book of his cronicles, *Paulus Æmylius* in the life of King *Philip*, *Henry* of *Herford* in the 90. & 3. chapter, together with *Shedelius*, *Gigas*, *Ioannes de oppido*, *Ioannes Trithemius*, *Anſelmus Bochturnius*, *Albertus Abbas Stadenſis*, together with *Chronica Chronicorum*. For therin he is celebrated to haue been a man of great Learning, of a moſt excellent and almoſt diuine wit, yea repleniſhed with the Propheticall ſpirit; whereby it came to paſſe that he ſpake of thinges to come, as if they had been preſent or paſt: who when as he had not learned much of any man, receiued from God the gift of vnderſtanding, in ſuch meaſure, that he did reſolue with great euidence and eloquence, the greateſt difficulties of holy Scripture. And in the ſame chronicle of Chronicles, the like is recorded of S. *Hildegard* the Nun, whom we alleaged aboue amongſt our Iuriers; To wit that when as ſhe was a Lay-maide and vnlettered, the Diuine vertue vouchſafed her, ſuch a great meaſure of grace that ſhe vttered, and that in the Latine tongue diuers diuine ſpeaches, and endited certaine bookes full of Catholick doctrine, and likewiſe foretolde many thinges to come. Likewiſe it is teſtified in the ſame Chronicle that S. *Elizabeth*, S. *Brigide* and *S. Cirill* did excell in Sanctity, and in the Propheticall ſpirit, and they had diuers Viſions, and Reuelations from God; and their verdicts we haue alſo alleaged, in the former Sections of this worke. In a certaine booke of pictured Propheſies which commonly goeth

Propheſies of Abbot *Ioachim* touching certaine euill Popes that ſhould ſhed the blood of Chriſtians, proue euimies to Chriſtian peace corrupt and obſcure the cleer light of Religion.

vnder his name, in the 2. predictiõ therof, is painted out a certain contentious blood thirſty Pope in theſe words, *poſt Lunam aſcendet Mars ſitiens ſanguinem baptiſmalem &c.* after *Luna* aſcendeth *Mars* thirſty of Chriſtian blood; he ſhall aſcend from a towre vnto the moſt high Throne, ſhall darken the moſt cleare Sunne, and with the Lilly and the Croſſe ſhall vexe the Eagle. Vnto him Chriſt ſayeth; Thou ſhalt not build me a Temple, becauſe thou art a man of blood being miſcarried with an immoderat zeal, darkning, deſtroying & deuouring all things, & impriſoning peace. In the 5. prediction thus it is, In the Eaſt ſhall be a cõmotion, & afterwards a Fire conſuming all. In the 8. Prediction thus; Behold heer the husband of the Babiloniſh woman flying from his Spouſe, as one that is abominable, & leauing her like a widdow & corrupting the moſt clear Stars. And in the 9. prediction, he painteth out another euill Pope as one wounding and ſcourging with moſt cruell ſtripes the moſt meeke Lambe, opening his mouth againſt Chriſt the Lord, and darkning the ſtarres of Heauen. The eleuenth Prediction, *Alté aſcendet duplici, benedictione præuentus, amator Crucifixi, cultor pacis &c.* with the twelth, *Ad Honores aſcendet dupliees &c.* And the thirteenth, *Ad alta Vocaris o princeps mente canus &c.* Together with the fourteenth, *Obſcuratum eſt aurum, &c.* The title whereof is, *Flores rubei aquam odoriferam diſtillabant?* Theſe Predictions I ſay, though that they be attributed commonly to *Ioachim*, and be expounded

pounded of certaine good Popes which shall reforme the Church, & plant peace amongst Christians; Yet I haue found them in an olde booke had out of the Abbot of *Clunies* Librarie, to haue beene written some fiue hundred yeares agoe, long before *Ioachims* time; And it would seeme, that some Peace-making and Church-reforming Emperour or King, is to be vnderstood thereby, as I haue noted before. And as for the twenty fiue prediction of the foresaid pictured booke, which beginneth, *Væ tibi ciuitas septicollis quando K. litera comminabitur mœnibus tuis &c.* I haue found in that same olde booke, that it was had out of an ancient manuscript in the Librarie of *S. Victor*, and written about six hundreth yeares agoe, as I saide before in the fifth Section at the begining. Howsoeuer it be, there are in *Ioachims* other bookes many notable propheſies, concerning the state of the Romain Church, especially in his Commentarie vpon *Ieremie*, whereof we thought good to produce these few following. Vpon the first and second chapters thereof, thus he sayeth; This is the sinagogue of Sathan, and his seate: This is that Fig-tree which is dried vp in the faith, by the meanes of the curse of transgression &c. euen the Latin Church, the Ship of *S. Peter*: whose leaues are her Temporall emoluments wherof the Pope like vnto *Adam*, & his Church like vnto *Eue*, doe make themselues breeches to couer the dishonestie of their Liues, hiding them selues miserably amids the Garden or

Abbot *Ioachim* auoucheth that the Church of *Rome* hath fallen away from her puritie, as once did *Adam* and *Eue* from their Innocencie.

wood of Eccleſiaſtical glory, & this ſame place is alleaged by the Aſtrologiã *Ruth* whom we cited aboue in the 2. chapter of his booke.

There he likeneth the Pope vnto *Adam* when he fell, and likewiſe vnto *Lucifer*, and ſaith that it is to be feared leaſt that the Pope and his Prelates by the occaſion of their vſurping of temporal things be caſt out of the Paradiſe or gardẽ of Eccleſiaſticall dignity, & be made to wander like vagabonds vpon the earth, cloathed with the skin-coats of confuſion and ſhame: howſoeuer it be that ſhe promiſe to her ſelfe ſecurity, ſaying, I ſit as a Queene, that is to ſay (ſaith he) as the mother and Miſtreſſe of all Churches, and I am not a widow, but am married to Prelates and Cardinals, neither ſhall I ſee any ſorrow. That like as the Romain-Catholick Church hath fixed her ſeat in the Countries of the North, and hath growne vp in glorie by the meanes of the ſame, ſo may it expect for chaſtiſment at the ſame northerne Nations hands, and that therefore the Kings and Princes of the Germaine Nation ſhall be brought againſt the Prelates of *Rome*, and that they ſhall ſet vp their ſeats and fixe their ſtations in the Prelates gates. That the Church of *Rome* ſhall not onely fall into affliction by the power of the Empire, but alſo ſhall miſtruſt the Kingdome of *France*. Wherefore (ſaith hee) let the Romaine Conſiſtorie take heede leaſt the French power prooue no better then a ſtaffe of Reede, whereupon if one do leane he peirceth his hand.

Ioachim the *Italian* Abbot foretelleth how that both Germans and French, ſhall forſake she Church of *Rome*, & chaſtiſe her becauſe of her abuſes.

The

The Pope (saith he) considereth not in how peruerse a manner the Lyon of Faith is throwne downe, the Calfe of patience is killed, the lawe of humble doctrine is reiected, the Eagle of hope is trodde vnderfoote. That the infancy of *Salomon* representeth vnto vs the zeale of the primitiue Church, and that his olde age signifieth or shadoweth out the present corrupt state of the Church, and that as *Salomon* in his olde age fell into Idolatry, so hath the Church of *Rome* done. That whether the proud Prelates will or no, the seat of *Dauid* shal be giuen to his Son *Salomon*, to wit, the Empire vnto a certaine beloued peaceable Prince, who shall be set in the royall throne (saith he) for the comfort of the Church. That the religious orders doe defile the Religion by their manners, liuing lewdly, and the faith by their errors, teaching peruersly. If in the head (saith hee) is not the soundnesse of faith, much lesse is there in the heart the sincerity of hope, & yet further off from the foote is the diligence of doing charitable deeds. That although the faith of *Rome* was of olde published through the whole world, yet that afterwards her faith hath beene turned into perfidie and heresie, because the Clergie haue left spirituall things for temporall, vertue for vice, sacred doctrine for Philosophie and new made lawes, and likewise haue chosen Antichrist for Christ, the deuill for God, and Hell for the kingdome of Heauen.

Ioachim affirmeth that the Church of *Rome* in her olde age hath fallen into Idolatrie as did *Salomon* in his olde age.

Ioachim auoucheth that the faith of the Church of *Rome* is not found and that her Doctrine is depraued.

And vpon the 3. and 4. chapters of the same

propheſie he avoucheth that the Church of *Rome* like vnto another tribe of *Iudah* hath departed from Chriſt, and that ſhe is defiled in diuers of her deeds and doctrines; and that becauſe of the wickednes of the Clergie and peruerſnes of the Prelates which doe corrupt the earth with their vncleaneſſe, God in his iuſt iudgement ſhall ſuffer the Lyon of the North, that is to ſay, the Emperour of *Germanie*, together with other ſecular Princes, to come vp againſt the Latine Church, and they ſhall make her deſolate, and laye her waſte with an incredible contrition.

And therfore vpon the ſixt chapter of the ſame Propheſie he ſayth or rather foretelleth, that the Germaines like vnto new *Chaldeans* ſhall riſe vp againſt the Church, which ſhall ſcourge cruelly the Prieſts and Prelates, and ſpoyle them of their temporall ſtate. The ſame thing he ſaith vpon the 15, 17, 18, 21, and 22. chapters, namely, that through the default of the Romain Biſhops, the Kings and Princes of the earth ſhall burne with indignation and reuenge againſt the Church, and afflict and puniſh both prieſts and people, to the end that the Church may be purged. That almoſt all Chriſtian princes ſhall deſpiſe them, and become their enemies, that they ſhall ſhut the proud prelates out of their ſeates, and place in their roome ſuch as bee humble and worthy. That not onely ſhall the Germaine Empire depart from the Church of *Rome*, but alſo the Church it ſelfe, with the Colledge of Cardinals ſhall

Ioachimus, foretelleth that almoſt all Chriſtian Princes ſhall forſake and afflict the Church of *Rome*.

ſhal be diuided & fall into diſcord amongſt themſelues. But now proud *Rome* (ſaith he vpon the 21. chapter) deſpiſeth the things of God, & ſtoppeth her eares, leaſt ſhe ſhould heare the charming of the Enchanter, the voyce of him that admoniſheth her to humble her ſelfe and to ſit downe in aſhes. But ſhe ſayeth, I ſit as a Queene, I am not a widdowe, neither ſhall I ſee ſorrowe &c. But the time ſhall come (ſaith he) when the whooriſh Sinagogue of peruerſe Prelates dwelling in *Rome* ſhall be taken vp, and their iniquity laide open; For the Lord will riſe into Iudgement, and deſtroy *Babilon* both roote and bud, by the hand of that flying little King &c. For the Beaſt of peruerſe prelates ſhal be taken & killed, by that little King of high vnderſtanding, who ſhall be King and Lord aboue all the children of pride, euen the Idolatrous Paſtors and Prelates, to the end that the Whoore of *Babylon*, the Church that cõmitteth Spirituall fornication may fall downe & be deſtroyed, as it were with Gods owne hand. And vpon the 21. and 28. chapters he ſayeth, that to day the Prelates are Pilats and not Fathers or pilots of the Church, Theeues and euening-Wolues, & not Paſtors or ſheep-heards &c. and that the hart of *Pharao* is hardned: For the proud Popes and Prelates (ſaith he) diſturbe the people, depraue the Doctrine and Counſell, ſcourge the Church, and doe not feele her woundes. The modern Vicares of Chriſt (ſaith the ſame Abbot *Ioachim* vpon the 37. chapter of *Ieremie*) doe neglect

Ioachim foretelleth how that a certaine little King of great vnderſtanding ſhall be ſtirred vp of God to correct the *Babylon* of *Rome*.

Ioachim likeneth the Pope to *Pharao* and Pilat, and ſayeth that the Church of *Rome* is the very Babyloniſh whore.

leſt Incenſe & Myrrhe, but they ſeek after Gold, that they may with *Babylon* the great Lady of the world, fill vnto men Wine in a golden cup, to infect their followers with their abhominatiō. And vpon the 17. of S. *Johns* Reuelations, hee ſaith, that the very text it ſelfe doth teach, how that the woman beguilded with gold, and which committeth ſpirituall fornication with the Princes of the earth, is the very Church of *Rome*, which *Babylon*-like playeth ſpiritually the whoore with ſtockes and ſtones. He foretelleth likewiſe there that the Lord ſhall ſtirre vp (as it were) with an hiſſing voyce the French men and Germanes to conſpire againſt the Church which hath played the apoſtate in the perſon of the warrefaring Popes.

Ioachim foretelleth how that the Church of *Rome* ſhall be chaſtiſed, and her religion purified.

And vpon the 50. and 51. chapters of *Ieremy*, he foretelleth that the Pope with S. *Peter* ſhall be led where he would not, that the Romain Clergie & the whole orders of the Pope ſhall be brideled, the ſhip of the Roman Conſiſtorie or conclaue diſſolued, and their temporall eſtate exceedingly impaired. The Nobles of the Romaine Church (ſaith he) ſhall periſh, the monaſteries ſhall be deminiſhed, the high prieſt ſhall be purified, and Chriſtian Religion ſhall be winnowed as with a fanne.

In his Booke of the concord of the two Teſtaments, he doth foretell how that God ſhall raiſe vp certaine Angelicall Biſhops or Paſtors to reforme the Church, and to reſtore the primitiue purity

purity of Religion; the which prediction wee haue alleaged before more at large. And almoſt in euery other chapter of his Commentary vpon *Ieremie*, he promiſeth vnto the Church certaine new preachers, which ſhall crye out againſt the corruptions of the Church. Such Doctors and ſuch Prophets (ſaith he vpon the 1. chapter) are to be ſent, which ſhall not onely rebuke the people, but alſo thunder out againſt the prieſts, and ſtrike earthly & carnal hearts with all manner of plague, and put to ſilence the lofty and ſwelling Maiſters. There he ſaith likewiſe, that the prelates and others of the Clergy ſhall fight againſt the foreſaid reformed preachers which ſhall bee reuealed; as once did *Iuda* againſt *Iſraell*, and the *Iewes* againſt Chriſt and his Apoſtles.

Ioachim foretelleth how that God ſhall raiſe vp certaine reformed Doctors, and Biſhops for the redreſſing of the Church of *Rome*.

And vpon the 3. chapter, ſuch ſonnes ſhall bee ſent vnto thee O mother (ſaith he) which in diſcouering thy wickednes, ſhall ſo bruiſe the forehead of the lewd whoore, that they ſhall euen repute it righteouſnes that they rebuke thee.

And againe, vpon the 4,5,18,22, and 30. chapters of the ſame propheſie, hee foretelleth how that there ſhall be certaine new preachers of the Goſpell in the Catholicke or vniuerſall Church, ſtrong in faith and true in doctrine, whoſe doctrine ſhall bee open and free, and that they ſhall preach repentance both vnto *Greekes* and *Latines*, and conuert many of them vnto the truth. And yet many of them (ſaith he) ſhall be killed by the ſpirituall *Herod* that is to come. Finally, that the

Lord ſhall not make an end, till new things doe ariſe, and that there come a generation bringing forth good fruite, and that a reformation bee made. Wherevnto may be referred a part of a certaine propheſie vttered in the yeare 1119. (as writeth *Mathew Paris* in the 475 page of his Hiſtory, thus, *Qui in tenebris ambularunt, ad lucem redibunt, & quæ erant diuiſa, & diſperſa conſolidabuntur, &c.* They that walked in darkneſſe ſhall returne to the light, and thoſe things that were diuided and ſcattered ſhall be gathered together and vnited.

A Propheſie alleaged by *Mathew Paris* touching the reformation and rev-nion of the Churches.

SECT. XXIII.

AND many the like predictions do occurre in the Sermons and viſions of *Robertus Gallus*, a French Dominican Frier mentioned before. In his 5. 6. & 8. Sermons, he likeneth the Pope to an Idol by adoration, to an *Hydropick* through ſwelling preſumption, & to a *Beare* by the cruelty of perſecutiō. To the Idol of the Church thou haſt to ſay (ſaith he) who hath placed this Idol in my ſeat, to beare Rule ouer my flock. And vnto the *Hydropick* of the Church ſay; Thou haſt lifted vp thine heart on high, ſaying, him and his Fathers houſe will I bring vnder me, I will curſe him with a curſe, (meaning the King) and he ſhall be made to bowe vnto me and to my Succeſſors.

Robertus Gallus the Dominican frier, likneth the Pope to an Idol, to a *Beare*, to a man ſick of the Dropſie.

Vnto

Vnto the *Beare* of the Church say, who hath required these thinges at thine handes? thou art such a Shepheard as teares the flocke, huntes after the Beasts of the field, forsakes thy charge, & dost terrible and strange thinges.

Robertus the Dominicane Frier likeneth the Pope to an euill shepherd and to a Serpent.

In his third vision, he likeneth the Pope to a Serpent, and sayeth he saw in a vision in the Pallace of *Laterane*, and there in the portch before the Chaire of Porphyrite, where tryall is made, whether the Pope be a man or not, how that an huge Serpent did tumble and turne it selfe vpon a great thick reed, making a great noise, and that the Spirit said vnto him, *This Serpent is Antichrist and his condemnation is at hand.* In the same vision he saieth that he sawe all thinges there, and euen the golden Crosse it selfe, defiled with dust, pouder and dirt; whereby was represented vnto him the corrupt and defiled estate of the Church of *Rome.* And in his tenth vision, he sayeth he saw as it were *S. Peter* in an vgly vnseemlie shape, hauing his right arme black, drie and as it were withered, and that the Spirit which did showe him these thinges, said vnto him, that the right side of the Church of *Rome* is black, drie and blasted, (meaning by her corruptions) but hath not lost the power of the Keyes. In his eleuenth and twenty vision, he saith that he had diuers Visions & Reuelations touching the future state of the Church. And namely touching the humiliatiõ & tribulation of the same. And in his thirtie foure vision, that as he was praying vpon his knees, at

Robertus the Dominicane Frier saith that the Church of *Rome* is blackned and blasted, & that the Pope is like an head of wood

the alter of *S. Iames* in *Paris*, that hauing his face lifted vpwards to Heauen, he did ſee as it were in the ayre, the Body of a Pope whoſe head did appeare Leane, withered, drie, and as it were of Wood: meaning belike that the woodden *Idol*-head of the Church of *Rome*, is to be cut off by the hand of a King of the name of *Iames*.

Robertus the Dominican Frier affirmeth that the Church of *Rome* is fallen from her virginal purity, & hath played the whoore or the adulteresse.

And in his twelfth Sermon he complaineth of the Church of *Romes* falling away from her firſt Virginall and matronall puritie; in theſe words; Why haue the children of my Doue departed from me & are become black? they are become eſtranged, by abandoning the ſimplicity of their Mother &c. So the Heauenly ones are become Earthly &c. And the inhabitants of the kingdom of Heauen doe poſſeſſe the Kingdomes of the Earth. They ſee the Light, & yet ſeeke after darkneſſe &c. They doe not rule, but tyrannouſlie ruinate & deſtroy my people &c. Behold the watchmen are become blinde, weake and needy; they make my Teſtament voyd and of none effect, and keepe not my Lawes.

And againe in the ſame Sermon; The Kinges of the earth and Princes of the world (ſaith he) are aſſembled together againſt the Daughter of *Babilon*. Thou art eſtranged from thy Mother my doue that bare thee, & art gone after Gold & ſiluer & precious ornaments. Like an adultreſſe thou haſt forſaken me, & haſt ioyned thy ſelfe vnto ſtrangers. Thou lyeſt proſtrate, & ſuch as are pleaſed to play the whoore repaire vnto thee &c.

I haue

I haue prayed vnto my Father (ſaith Chriſt) for thee that thou fall not altogether and periſh; but thou ſhalt be excedingly diminiſhed, and almoſt brought to nothing: thy walles ſhall be both few and ſmall, and they ſhall be poore and needy that ſhall dwell in thee. In the ſame Sermon he calleth the clergie of *Rome* a diſloyall generation, and the adulterous ſonnes of Chriſts doue, meaning of the Catholick Church. And in his twentie one Sermon, Generation of Vipers (ſaith he) yee haue tranſgreſſed leudly againſt the wordes and workes of the Fathers &c. Behold they carrie themſelues like Kinges &c. But this mine houſe (ſaith the Lord) ſhall be deſtroyed, becauſe of you which make the children of my Beloued to play the Apoſtates. In the ſame Sermon he calleth the Romain Clergie the ſonnes of *Belial*, and ſayeth that they haue exalted themſelues and not the Lord. And in his twenty foure Sermon he ſayeth that the Lord ſaide vnto him thus; My Seruant when thou ſhalt be in the preſence of thoſe which ſay they doe rule my Spouſe, thou ſhalt take vnto thy ſelfe Fetters and mannicles of Iron, and thou ſhalt put a chaine of Braſſe about thy neck, and thou ſhalt ſay; Behold the yoke of the captiuitie of the Children of my beloued, which I ſhall bring vpon them for the ſinnes and abhominations of my people. And in his thirty two Sermon; My Seruant (ſaith the Lord) all my Children ſauing onely a few, ſhall play the Apoſtates, falling away from their Fathers, and

Robertus the Dominican Frier propheſieth that the Church of *Rome*, for her abuſes and apoſtacie, ſhall ſuffer tribulation at the hãds of the Emperour and other Chriſtian Princes.

forſaking the example and admonitions of their Elders: and vnder the cloake of Religion they ſhall carry worldlie and earthlie mindes. But woe be vnto them, for I who am true ſhall diſcouer their diſſimulation. And in his thirty three Sermon, he ſaith he ſawe in the ſpirit a certaine man in the habite of a Preacher of the Goſpell, hauing great Spots aſwell in his head, as in his members, and the Spirit ſaide vnto him, Behold this is the ſpotted order, but thou my ſeruant bid them be cleanſed. And hereby was ſignified vnto him, that the Clergie and ſuch of *Rome* hath many Blots and blemiſhes, and that it hath need to be reformed. And in his thirty foure Sermon, he ſayeth that he ſawe as it were a certaine hard ſtone, round and long, out of the which two Serpents heades did proceed, and the Spirit of the Lord (ſaith he) did inſtruct me ſaying, This ſtone repreſenteth and ſignifieth curious and vnprofitable queſtions, wherabout ſuch famiſhed ſoules as doe abandon the ſubſtantiall foode of ſound Doctrine, doe much buſie and belabour themſelues. And I ſaid, what then doe thoſe two ſerpent-heads ſay or ſhewe? and he anſwered me, ſaying that the one of them was named *Vain-glorie*, and the other, *The deſtruction of Religion.*

Frier *Robert* affirmeth that the Church of *Rome* is full of ſpots.

Frier *Robert* affi meth that in the Church of *Rome* curious and vnprofitable queſtions are propounded in ſtead of ſound and ſubſtantiall Doctrine.

The ſame Dominican Frier in his ſixth viſion, ſheweth it was reuealed vnto him, how that the Ile of *Britaine* ſhould proue the chiefe receptable of the Church of God, and euen an aſile or ſanctuarie to the Church of *Rome* in the time of the Turkiſh

Turkiſh perſecution, and as it were, her nurſing mother after ſhe were reformed, & that the true Religion ſhould be entertained and maintained, eſpecially by the bleſſed meanes of the people of the foreſaid Iſle: for as the title of his Viſion is *Of the future ſtate of the Church*; ſo the Viſion it ſelfe doth beare, how that he did ſeeme to be together with ſome other perſons in ſmall number in a certaine great ſhip being not well appointed, without Ruther or Oares in the maine Sea, and that the ſhippe came (as it were) of it ſelfe vnto a certaine Iſland, whereunto we being but a fewe (ſaith he) had our recourſe and refuge for ſafety. And that which is worth the noting, In his ſecond Sermon he hath foretolde, how that our *Iacob*, King *Iames*, ſhould eſchew the fellowſhip of the Popes Church, and keepe himſelfe with the reformed profeſſors; But *Iacob* or *Iames* (ſaith he) flying from the Serpents face, is ioyned to the ſociety of them that doe praiſe my name. *Iacob autem a facie colubri fugiens aggregatus eſt laudantibus nomen meum.* And that which is yet more worth the noting, the ſame Frier of *Dominicks* order hath foreſeene and foretolde the wicked *Poudery-Fiery* machinations of the Pope, & others of *Eſaus* breeding againſt our *Iacob*, becauſe of his eſchewing their ſociety, as alſo how God ſhould confound ſpirituall *Eſau*, and preſerue his beloued *Iacob* from their cruell hoſtility. For in the ſame ſecond Sermon he bringeth in ſpirituall *Eſau* ſpeaking to his ſpirituall ſons, for the effectuating

Frier *Robert* hath foretolde how that the Ile of *Britaine* ſhould proue a place of refuge vnto the Church of *Rome* being afflicted by the Turke.

Frier *Robert* hath foretolde King *Iames* his departing from the ſocietie of the Popiſh Church, with the Popes machinations againſt *Iacob* for his departure.

ating of the deſtruction of ſpirituall *Iacob*, in this manner; *Ineatis conſilium quomodo eum ſubÿciam, &c.* Goe to my ſonnes and enter into a conſultation amongſt your ſelues, how I ſhall bring him vnder, for by his deſtruction my treaſure ſhall be exceedingly increaſed. I haue need of much, becauſe the name of my houſe is great vpon the face of the earth. Come therefore, let vs ſwallow him vp aliue *(deglutiamus eum vivum)* or blow him vp in the aire. Vpon his ſubſtance I ſhall lead my life for many good daies, my ſpirituall ſonnes ſhall rule ouer him, I will purſue and take him, and make him poore and needy, euen a beggar, &c. The rough man (that is, ſpirituall *Eſau*) ſhall bring plaine *Iacob* vnto a ſtraight, but *Iacob* ſhall ſupplant *Eſau* by the benediction. The ſwelling Serpent which ſeeketh to ouer-rule when he hath attained vnto his carnall primacy, & that the children of his mother (meaning Romiſh princes and prelates) haue bowed themſelues in his ſight, euen then ſhall he bee cut off; becauſe he hath lifted vp himſelfe too high, and ſeeketh a great name vpon the earth, and becauſe he ſaith that euen thoſe which did proceed from the womb of my mother, haue bowed thẽſelues before me; Behold I beare the principality aboue them, behold I alone doe raigne on the earth (to wit ſoueraignly) and there is none to raigne with me (meaning as his equall, each one that beareth rule vpon earth, in his conceit, being his inferiour.) And that which is moſt of all worth the noting,

noting; the same Dominican Frier, hath foreseen and foretold how that the Lyon-King, euen our most gracious Soueraigne should visite the Emperour and the rest of the Catholicke Romaine Princes of Christendome by his christian admonition and royall exhortation, to enter all together into a league for the curbing and restraining of the super-royall presumption of the Pope, and for the bringing of him together with his match-King Cardinals into order, and for the reforming of certaine grosse abuses of their Church, and finally, for the restoring of her vnto her first purity and perfection, such as it was in the happie daies of *Constantine* the great, *Theodosius*, *Valentinian*, and such other, as flourished within the first 5. or 6. hundred yeares. For in his 16. Sermon, thus he saith; Afterwards the word of God came to me saying, Seruant, the *Lyon* and the *Leopard* ioyning together shall say, what a *Cocke* is this? behold how he glorieth in the pride of the crown of his head, and seeketh to beare rule ouer vs. Let vs therefore gather some sharpe blood-fetching rods, and let vs scourge this *Cocke* that will not be content with his corne, that he may eate that, but he must needs shed the blood of our flockes, and teare them with his teeth: let vs make his grinders lesse, that he may be faine of a fewe graines of Millet to feed vpon. And though this our Kings christian admonition and exhortation hath not as yet taken full effect, yet the foresaid Dominican promiseth, that ere it be long it shall preuaile

Frier *Robert* hath foretolde the Lio. Kings admonition and exhortation made to the Emperour and other Christian Princes for the curbing of the Popes super-royall presumption and promiseth that in end it shall take effect.

with the moſt auguſtious Emperour, and with the reſt of the moſt illuſtrious Catholick Roman Kings of Chriſtendome; for as in his 12. Sermon he ſaith, that the Potentates and Princes of the Earth are aſſembled againſt the daughter of *Babylon*, ſo in the 16. Sermon before alleaged, hee propheſieth more particularly, ſaying, *Volitans aquila pullos ſuos invitat, &c.* The flying Eagle inviteth to a meeting or parlee her young ones, and ſayth to them thus, conſider how that from the beginning I am the chiefe aboue the birds and Fowles of the Heauen, and call to mind your owne ancient Nobility & magnanimity; behold he whoſe fleſh we were woont to eate, invadeth our Neſt (meaning the properties of the Empire) deuoureth our young ones, and beſtoweth the prey vpon thoſe of his family and traine. Come away with mee, and gather your ſelues together my children vnder the ſpreading of my wings, let vs put to a pinch this proud *Cocke*, and let vs leſſen and impaire the plenty of his graines, that he may bee content euen in the midſt of a dunghill to pickle vp a fewe. Seruant (ſaith the Lord vnto him) his pride ſhall be exceedingly abaſed, euen his, who beateth his wings when he croweth, and from him who robbeth and reaues contrary to his nature, ſhall thoſe things bee taken perforce which he doth poſſeſſe.

Thus

SECT. XXIIII.

THus then it doth abundantlie appeare, how that not onely the Church of *Rome* hath fallen away from her first puritie into diuers errors and abuses, but that also the same her defection and deformation hath been seene, yea forseene and foretolde, by diuers of her owne followers, of which we haue alleaged and cited some 24. famous Persons, whereof twelue haue beene Canonized amongst them for their holinesse. The consideration whereof, me thinkes, may serue both ro further folkes to resolution in the matter of Religion, and in the chooſing of a Chnrch, whereunto to adhere; as also to abate a part of of the precise peremptorinesse of our Brethren of the Church of *Rome*, and euen moue them to yeeld somewhat vnto the publike peace of Christs sore-diuided Church. Neither ought the Church of *Rome*, for all her primitiue Motherhoode, to thinke herselfe so complete or so perfite as if she had no defects, abuses and blemishes, or as if she could not be bettered in her estate by the meanes of another Church; Especially considering how that these her owne Prophets & Propheteſſes (as we haue alreadie showed) yea more, her owne Popes, Cardinals, Archbishops, Bishops and Doctors (as shall be God-willing showed in another worke in Latine) doe

testifie the contrarie. So that as in the naturall Body of man, the head stands in need of the foot, in like manner, in the mystical Body of the sonne of Man, which is the Catholick Church, farre and wide dispersed ouer the face of the whole Earth, this (sometime) head-Church or the western mother-Church is not so perfit in her selfe, but she standeth in need of the helpe of other Churches. Yea if we will consider all thinges as they are to day in the Church, ripely and indifferentlie, we shall finde that as euerie particular church, In Gods great house, hath some defects, so hath one Church wherewith to supplie the defects, and helpe the infirmities of another. Neither ought Christians to be ashamed or vnwilling to borrow as it were one of another mutuallie, for the compassing of this Soueraigne-church-good of Christian Concorde. Charitie (saith the Apostle) couereth the multitude of trespasses: and the same Charitie ioyned with Humility, if they did abound in christian people as they should, out of doubt, would couer or rather compose & reconcile many of our controuersies. Onely there would be a *Moses*, that is to say, some Godly & meeke Prince, burning with the zeale of amplifying Christs kingdome, to set the Churches and Schooles of Christendome a worke, and to require an offring at their handes, for the building of the Tabernacle of peace, some to bring their Gold and Siluer, and some their Silke and fine Linnen, that is to say; some such

1. Pet. 4. 8.

ſuch thinges as belong to the ſubſtance, and other ſome ſuch things as belong vnto the ſolemnitie and circumſtance of Religiom: Or there would be a *Salomon*, that is to ſay, ſome wiſe and peaceable Prince, to ſend vnto the *Hirams* of Chriſtendome for their ſupplie of materialls, for the worke of the Temple of Concorde, by exchanging with them Wheat and Oyle, for Cedar and Firre-trees. And certainlie howſoeuer the Controuerſies of chriſtians be both many and weightie; Yet if the ſeauen Kings of Chriſtendome now liuing, as they are all deſcended from one (to wit the Emperour *Henry* the ſeauenth of famous memorie) would be pleaſed to loyne in one their beſt endeauours, for the quieting and amplifying of Chriſts Kingdome, and would but take aſmuch paines for the calming and compoſing of the Diuiſions of the Church, as once *Ptolomie* King of *Egypt* did for the tranſlating of the olde Teſtament out of *Hebrew* into *Greeke* by the meanes of his ſeauentie two Interpreters; I am perſwaded that the God of Peace would bleſſe the buſineſſe, and crowne the glorious attempt with the deſired iſſue of Peace and Concorde reſtored againe amongſt Chriſtian people.

But alas it is a pittifull thing to conſider, both how little courage Princes haue to vndertake ſuch a glorious taske, and how auerſe the moſt part of men now a daies are from this ſtudie of peace! The Prophet *Eſay* of olde complained of the contentious men of his time, that they knew *Iſay. 59. 8.*

not the way of peace; and King *Dauid* of the diſ-
Pſalm. 120. 7. ver. ſentious men of his age made the like complaint, *I ſeeke peace, and when I ſpeake thereof they make them ready to battell.* And in the ſelfe ſame manner may our Soueraigne complaine of his contentious times, wherein on all ſides men are ſo addicted to diſcord, he himſelfe *Eſay*-like, and *Dauid*-like, hauing adoe with men that either do not know, or will not know the way of peace, but are wholly bent to battell (as *Dauid* ſpeaketh) men that *haue made them crooked pathes, that whoſoeuer goeth therein ſhall not know peace*, (as *Iſaye* ſpeaketh) men I ſay, all made of peruerſnes and peremptorines, of fier, powder, and paper, vnto whome Chriſt Ieſus (if he were on earth) would queſtionleſſe ſay that which he ſaid once vnto better men then they, *Iames* and *Iohn*, when they asked him leaue to bring downe fire from Heauen vpon the *Samaritans* for refuſing them lodging; *Yee know not of what ſpirit ye are.* Your fire, whether in words or in workes, whether in paper or in powder, whether in ſlanderous books or in combuſtious barrels, ſmelleth not of the fire of Gods ſpirit, which reuiles not men, but reuiues men, which burnes not vp ſinners but their ſinnes, and turnes them not into aſhes of vengeance, but vnto aſhes of repentance, and takes not from them their life naturall, but vnto the naturall addeth a farre better, to wit, a ſpirituall life by a ſupernatural birth. Your fire (my friends) ſmelleth much like *Nadab* & *Abihus* ſtrange fire, no ways fit for mine Altar,

Luke, 9. 51.52 53. 54.55.

Leuit, 10. 1.2.

where

where I haue ſet you to ſerue. It is not fit fire to be kinled in Altar-mens heads, nor to be harboured in Prieſts hearts, nor to be borne in Churchmens boſomes, nor yet in their hands. Away with it therefore out of mine houſe, and from before my face, leaſt a conſuming fire going forth from thence burne you and turne you out of mine houſe into the loweſt hell. Truely it is a great pittie to ſee and conſider how that by reaſon of our differences and diſſenſions it commeth to paſſe that neither Princes can enioy that ſecurity, nor Subiects that felicity which vnto both of them is moſt reaſonably due. To ſee I ſay, Chriſtians ſo deſperately diuided amongſt themſelues, as that they ſhould thus as they doe, abhorre one anothers communion: as though they did build, whether their ſtubble or their ſtones vpon different foundations, and not vpon one and the ſame foundation Ieſus Chriſt acknowledged of all Chriſtian Churches, Eaſt or Weſt, North or South, to be true God and man in one perſon, the onely Redeemer and Sauiour of the world, the way, the verity and the life; or as if thoſe things wherein all Chriſtians do already agree, were not of greater importance to the compaſſing of our common ſaluation, & ought not to be of more moment to make vs keepe our Chriſtian communion, which we all profeſſe in our Creede, then are thoſe things wherein we do diſagree, to procure or occaſion this our chriſtian diuiſion, which both on verities and charities

1. Cor. 3. 10. 11. 12. 13. 14. 15.

part,

called one of his children, muſt endeauour by all meanes to be a Peace-maker at leaſt in affection, if ſo be that his ability cannot reach vnto action or execution, *Bleſſed are the Peace-makers* (ſaith the Prince of peace our bleſſed Peace-maker) *for they ſhall be called the Sonnes of God*. And doubtles a moſt bleſſed & happy thing it were, if once Princes & Paſtors could be brought to ſacrifice their ſeuerall abilities to the procuring and furthering of this holy peace, that the ruines of *Syon* might be repaired, the breaches and deſolations of Gods houſe redreſſed, and this much deſired Concord reſtored at laſt vnto Chriſtendome. That ſuch *Iewes* and *Gentiles* as are yet without, being no longer ſcandalized by our diſſenſions and diuiſions, but ſeeing Peace and Vnity flouriſhing amongſt vs, might be thereby enduced to like the better of our Religion, and ſo in end hailed home vnto the ſociety of the chriſtian profeſſion. That ſo all the Kings and Kingdomes of the earth may know and acknowledge the Lord Ieſus, and feare him; that his Kingdome may encreaſe and flouriſh more and more, being freed and deliuered from theſe dolefull diuiſions that doe thus weaken and blacken the ſame, and ſo vnited may bee extended from ſea to ſea, euen from the riuer vnto the end of the earth, according to the tenure of the diuine oracles touching the plenitude and collection of the *Gentiles*, the beatitude and conuerſion of the *Iewes*, and the amplitude and extention of Chriſts Kingdome, conſiſting of both

Mat. 5. 9.

Pſal. 2. 8. & 67. 2. 3. 7. & 72. 7. 8. 9. 10. 11. & 86. 9. & 102. 15. 16. 22.

Iſay. 45. 20. 21. 22. 23. 24. 25. *Rom.* 9. 24. 25. 26. & 10. 19. 20. & 11. 25. 26.

Iewes

Iewes & Gentils vnited vnder one soueraign Lord, and ruled by one christian Law.

The which oracles doe beare *that all Kinges shall worship him, all Nations shall serue him, euen all Nations whom thou hast made* (sayth the Kingly prophet *Dauid*) *shall come and worship before thee O Lord, and shall glorifie thy name: And in the last dayes the mountaine of the house of the Lord shall be prepared in the top of the Mountaines, and shall be exalted aboue the Hills, and all Nations shall flowe vnto it: And many people shall goe and say, Come and let vs goe vp to the mountaine of the Lord, to the house of the God of* Iacob *and he will teach vs his wayes, and we will walke in his pathes. They that dwell in one Cittie, shall goe to another saying, Vp, let vs goe and pray before the Lord, and seeke the Lord of hostes*, I will goe also, according as the three holy Prophets, *Isay*, *Micah*, and *Zacharie* haue foretolde. So that then in that day (O the thrise desirable day) there shal be no contrariety or recusancy amongst Christians. For after long debate and much discorde they shall breake their swordes into mattockes, and their Speares into sithes, Nation shall not lift vp a sword against Nation, neither shall they Learne to fight any more, nor hurt any more one another in the mountaine of his Holinesse, as if the holy Prophets should say, Christians shall no more shed one anothers blood for Religion, their pennes shall not be any more like speares, nor there wordes like swords, but they shall burne their bookes of controuersies, and turne

Psal. 72. 11. & 86. 9.

Isay. 2. 1. 2. 3. 4. & 11. 6. 7. 8. 9 & 66. 12. 18. 19. 20. *Micah*, 4. 1. 2. 3. *Zachar*. 8. 21. 22. 23.

part, croſſeth our Creede. But the greateſt pittie of all other, is to conſider how that any Chriſtians can be ſo hard-hearted, as to behold without pittie and compaſſion, the myſticall body of Chriſt in ſo pittyfull a paſſion; to ſee it ſtretched along vpon the Croſſe of the croſſenes of Humaine conceits, boared through with the nailes of nicities, crowned with the pricking thornes of ſubtill *Syllogiſmes* and *Sophiſmes*, tranſpearced with the ſpeare of ſpitefull ſeparations, & expoſed vnto the ſcoffage & mockage of both misbeleeuing Iewes & vnbeleeuing Gentiles. To ſee I ſay, without ſorrow and ſubuention, the Body of Chriſts church, lying in the ſight of theſe two ſcoffers of chriſtianity, like the wounded man left of robbers lying halfe dead betweene *Iericho* and *Ieruſalem*, and to ſee Prieſts and Leuites not onely paſſing by without yeelding any ſuccour or releife, but euen they themſelues cheife Authors of theſe miſcheifes: So that either ſome *Samaritane*, ſome ſecular Prince, or ſome Lay-man belike muſt put to his hand, to poure the oyle of mitigation into the deſected bodies wounds, & binde them vp, or ells the charitable deed is like to lye vndone. In the which glorious worke it is greatly to be wiſhed, that both Princes and prieſts were more foreward a great deale then they are, and cheifly hee who is reputed the cheife Prieſt that he would ſhew *himſelfe an holie Father* in furthering this holie peace & concord amongſt Chriſtians; and that

Luke. 10.

to

to this end and purpose he would be content to keepe him selfe within the Church-compasse of the spirituall Keyes, and no more arrogate vnto himselfe any super-royall power or authoritie of deposing of Kings and disposing of Kingdomes; as also that hee together with his Consistory of Cardinals would take some order for the reforming of such manifest abuses as from time to time haue crept into the Church in the matters both of doctrine and of discipline; at least so many of them as haue beene condemned or found fault with in former times by diuers of their own men; as namely Popes, Cardinals, Archbishops, Bishops, and Doctours, whose testimonies, reprehensions and censures, shall bee alleaged in another work of ours God willing, ere be it long. And seeing there is nothing more diligently recommended vnto Christians in the holy scripture by our Sauiour Christ and his Apostles, then the studie of Vnity, Concord & Peace, it is no doubt the part of all good christians, with the Kingly Prophet *Dauid* to desire and wish peace, to seeke it, to speak of it, & to pray for it, *O pray for the peace of Ierusalem, let them prosper that loue thee, peace bee within thy Walls, and prosperity within thy Pallaces. For my brethren and neighbours sakes I will wish thee now prosperity.* And not only ought we to pray for her peace, and wish it, but we must also with the same Prophet worke it and procure it, further and aduance it so farre as we can. For whosoeuer desireth to be blessed of God, or to be accounted or

Mat. 5. 9. *Mark.* 3. 24. 25. *Luke*, 2. 14. & 24. 36. *Iohn*, 17. 20. 21. 22. 23. & 20. 19. *Rom.* 12. 18. & 14. 19. & 15. 5. 6. 1. *Cor.* 1. 10. 2. *Cor.* 13. 11. *Colos.* 3. 15. *Ephes.* 2. 14. 15. 16. 17. & 4. 3. 4. 5. 6. *Philip.* 1. 27. 1. *Thes.* 5. 13. *Heb.* 12. 14. Psalm. 122. 6. 7. 8. 9.

called one of his children, muſt endeauour by all meanes to be a Peace-maker at leaſt in affection, if ſo be that his ability cannot reach vnto action or execution, *Bleſſed are the Peace-makers* (ſaith the Prince of peace our bleſſed Peace-maker) *for they ſhall be called the Sonnes of God*. And doubtles a moſt bleſſed & happy thing it were, if once Princes & Paſtors could be brought to ſacrifice their ſeuerall abilities to the procuring and furthering of this holy peace, that the ruines of *Syon* might be repaired, the breaches and deſolations of Gods houſe redreſſed, and this much deſired Concord reſtored at laſt vnto Chriſtendome. That ſuch *Iewes* and *Gentiles* as are yet without, being no longer ſcandalized by our diſſenſions and diuiſions, but ſeeing Peace and Vnity flouriſhing amongſt vs, might be thereby enduced to like the better of our Religion, and ſo in end hailed home vnto the ſociety of the chriſtian profeſſion. That ſo all the Kings and Kingdomes of the earth may know and acknowledge the Lord Ieſus, and feare him; that his Kingdome may encreaſe and flouriſh more and more, being freed and deliuered from theſe dolefull diuiſions that doe thus weaken and blacken the ſame, and ſo vnited may bee extended from ſea to ſea, euen from the riuer vnto the end of the earth, according to the tenure of the diuine oracles touching the plenitude and collection of the *Gentiles*, the beatitude and conuerſion of the *Iewes*, and the amplitude and extention of Chriſts Kingdome; conſiſting of both

Mat. 5. 9.

Pſal. 2. 8. & 67. 2. 3. 7. & 72. 7. 8. 9. 10. 11. & 86. 9. & 102. 15. 16. 22.

Iſay. 45. 20. 21. 22. 23. 24. 25. *Rom.* 9. 24. 25. 26. & 10. 19. 20. & 11. 25. 26.

Iewes

Iewes & Gentils vnited vnder one soueraign Lord, and ruled by one christian Law.

The which oracles doe beare *that all Kinges shall worship him, all Nations shall serue him, euen all Nations whom thou hast made* (sayth the Kingly prophet *Dauid*) *shall come and worship before thee O Lord, and shall glorifie thy name: And in the last dayes the mountaine of the house of the Lord shall be prepared in the top of the Mountaines, and shall be exalted aboue the Hills, and all Nations shall flowe vnto it: And many people shall goe and say, Come and let vs goe vp to the mountaine of the Lord, to the house of the God of* Iacob *and he will teach vs his wayes, and we will walke in his pathes. They that dwell in one Cittie, shall goe to another saying, Vp, let vs goe and pray before the Lord, and seeke the Lord of hostes*, I will goe also, according as the three holy Prophets, *Isay*, *Micah*, and *Zacharie* haue foretolde. So that then in that day (O the thrise desirable day) there shal be no contrariety or recusancy amongst Christians. For after long debate and much discorde they shall breake their swordes into mattockes, and their Speares into sithes, Nation shall not lift vp a sword against Nation, neither shall they Learne to fight any more, nor hurt any more one another in the mountaine of his Holinesse, as if the holy Prophets should say, Christians shall no more shed one anothers blood for Religion, their pennes shall not be any more like speares, nor there wordes like swords, but they shall burne their bookes of controuersies, and turne

Psal. 72. 11. & 86. 9.

Isay. 2. 1. 2. 3. 4. & 11. 6. 7. 8. 9 & 66. 12. 18. 19. 20.

Micah, 4. 1. 2. 3.

Zachar. 8. 21. 22. 23.

their Controuerſie-ſchooles into Schooles of Concord; their warring & wrãgling ſhal vaniſh: their Iarring & Iangling ſhall take an end. *For the Mountaines* (that is to ſay, Chriſtian Princes) *and the Hilles*, (that is to ſay, Heauenly and humble Prieſts) *ſhall bring peace to the people by Iuſtice, or through righteouſnes; and in thoſe dayes ſhall the righteous floriſh, and abundance of Peace ſhall be ſo long as the Moone endureth*, as the Kingly Prophet *Dauid* hath foretolde. *For the earth ſhall be full of the knowledge of the Lord, as the Sea which ouerfloweth with water*: for thus ſayeth the Lord, *Beholde, I will extend peace ouer her like a flood, and the glorie of the* Gentiles *like a flowing ſtreame*, as the Princely prophet *Iſay* doth witnes. *Surely* (ſaith the Lord by the mouth of his Prophet *Zephania*) *then will I turne to the people a pure Language, that they may all call vpon the name of the Lord, to ſerue him with one ſhoulder, euen with one conſent.* Euen ſo come Lord Ieſus, come Prince of peace, and returne vnto thy people this promiſed pure Language of peace, and turne away from vs the impure language of contention and diſſenſion, that ſo our tongues & talke be no more Controuerſies, but Concordiall. Behold the poore craſed Ship of thy Church, not ſo full of Fiſh as of the Flood, driuen vpon the rending Rocks of falſe named Religions, & almoſt ſwallowed vp of the quick-ſandes of Schiſmes; driuen I ſay by the force and might of contrarie Windes, one while to the South, another while to the North; one while from

Pſal. 72. 3. 7.

Iſay, 11. 9. & 66. 12.

Zephan. 3. 9.

from *Rome*, another while to it; so that thy poore perplexed Sailers cannot tell what to do, so long as they are at debate amongst themselues about the Church-harbour or Hauen, where to arriue. Looke downe now at last with pitty vpon thy poor Ship, & expell out of it all such peruerse vndiscreet Gouernors as sit at the helm, which play the part of *Pilates* rather then of *Pilots*, and are euen Pyrates robbing and spoyling thy sea-faring people of the gold of Gods word, and of the siluer of sound doctrine. Stretch forth thine hand & cast forth *Ionas (the destroyer and rooter vp* of primitiue Religion) out of the ship, for hee is the chiefe causer of this storme, that so such as serue thee, or saile towards the heauenly Hauen, in thy ship, may be secured and set free from the danger of drowning. Heare mercifull Lord now at last the pittifull crye of thy Disciples and Seruants, saying, *Lord saue vs, for we perish*, vnlesse thou be pleased to rebuke the boystrous windes, and to calme the surging Seas, euen the stormie and vnquiet spirits of all peremptory & peruerse persons in both Churches. Say but the word, *pax vobis*, and forth-with we shall see a sweet quietnesse, and calmnesse in thy Church, throughout all Christendome. Come therefore sweet Iesus, and come quickly by thy spirit of peace into the heads and hearts of all diuided Christians, *that they may be made perfect in one, as the Father and thou art one*, that so thine own prayer, yea thy last prayer, conceaued for thy Disciples and Seruants

Mark. 4. 38. 39.

Iohn, 17. 20. 21. 22. 23.

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